

THE GURDJIEFF TEACHINGS

A PRACTICAL SYSTEM OF INSTRUCTION FOR ATTAINING
HIGHER CONSCIOUSNESS THROUGH SELF-AWARENESS



A COMPILATION AND SUMMARY

by Dr. Bruce S. Fisher

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THE GURDJIEFF TEACHINGS

*A Practical System of Instruction
for Attaining Higher Consciousness
through Self-Awareness*

by
Bruce S. Fisher, Ph.D



- I. **BACKGROUND MATERIAL**—Levels of Cosmos, Being, Consciousness and Principles.
- II. **THE BASIC TEACHINGS**—The Laws of Three and Seven; the Four States of Consciousness and Seven Consciousness Centers; Types of Individuals and the Hierarchy of Mankind; Knowledge and Being—Essence and Personality; Self-Remembering Versus Sleep; Identifying and Considering; Chief Feature; Remorse Versus Guilt; the Aphorisms of Gurdjieff; Influences; Magnetic Center; Conscious Effort and Intentional Suffering; the Three Lines of Work; the Four Ways.
- III. **THE CORE THEORY OF TRANSMUTATIONS**—Spiritual Alchemy, the Food Octaves and the Enneagram.
- IV. **CONSUMMATUM EST!**—It *(the Great Work)* is Finished! *(What Might It be Like to Realize One's Core SELF?)*
- V. **SUPPLEMENTARY READING**—Several Gurdjieff Quotations and Selected Commentaries of Maurice Nicoll.

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Forward by the Author

The insights of G. I. Gurdjieff, lucidly expounded by P. D. Ouspensky, Maurice Nicoll and J. G. Bennett, are to a great extent based upon the powerful inner magic of *spiritual alchemy*—the art and science of personal transformation. This science is rooted in the basic principle that the *Life-Force* is the Universal Agent of Transmutation. This most mysterious agency, which underlies electromagnetism, gravity, nuclear energy and the electronic forces of modern physics, is the means by which the *subjective life* interacts with *its objective outer world*—the fundamental polarity of the universe that drives all processes. It is a great alchemical secret that the focusing of the attention at the emotional, mental and intuitional levels brings aspects of the universal Life-Force to bear in the transmutation of our subtle bodies of vitality, emotions and concrete thought. Vivid awareness of the energies which drive these components of *our machine*, and the conscious direction of our psychic (*i.e., emotional and thought*) life form the basis of the practical aspects of the Gurdjieff methods—which I believe to constitute, in the long-term sense, one of the most practical and effective techniques for personal development.

To approach these teachings, we must begin with the basic premise that *we are not truly awake*. We then must answer the question: *What keeps us asleep and how do we wake up?* The clarification of these philosophical issues proceeds with the elucidation of the core theory of self-transformation and the workings and control of the machine of our personality. In short, we must learn to be *mechanics*! The final phase of the Work is concerned with the actual practical methods. These three phases were called in the ancient mystery schools, respectively, *Philosophicum*, *Theoreticum* and *Practicum*.

My objective in this compilation is to present in a concise manner the important facets of the Gurdjieff teachings in line with the above discussion.

Death And Rebirth

We must Die to the Old before We may be Reborn into the New

Paracelsus — "The office of Vulcan is the separation of the good from the bad. So the Art of Vulcan, which is Alchemy, is like unto death, by which the eternal and the temporal are divided one from another. So this Art may be called the death of things."

Jesus — "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the Sun in the Kingdom of their Father."

"He that findeth his life shall lose it; but he that loseth his life for my sake shall find it."

"Unless a grain of corn die, it abideth alone; but if it die, it bringeth forth much fruit."

Frederick S. Perls — "To suffer one's death and to be reborn is not easy."

G. I. Gurdjieff — "Pay off your Planetary debts as quickly as possible; the sooner you do so, the sooner will be reduced the suffering of our Common Father Endlessness."

AN ALCHEMICAL PRAYER

Oh holy and potent Universal Agent of transmutation, thou undivided and threefold Unity! Cause me to sink into the abyss of thy limitless eternal Fire —not the hot, burning fire we all know, but the calm, subtle Fire of Love of the Father, the **Spirit of Will-Power**, which first distresses us to purge and purify our nature, and then delights us as our Beloved, the Living Flame of Love. Only in that Fire can the mortal nature of man be changed into humble dust, while the new body of the salt union, the **Golden Wedding Garment**, lies in the light. Oh melt me in this thy Holy Fire so that I may be freed from the crystalized tomb of mind-set which imprisons my intelligence and my spirit; and as the flowing, formless conscious awareness which is truly myself —the fiery waters of the Holy Spirit, the **Divine Workman**, may then draw me out from the dark ashes of my former prison, giving me new birth and making me alive with his Breath. May I also be exalted through the humble humility of thy Son-Daughter, the **Spirit of Love-Wisdom**, rising through his/her assistance out of the dust and ashes and changing into a pure spiritual body of rainbow colors like unto the transparent, crystal-like paradisiacal gold, that my own nature may be redeemed and purified.

THE FIRE OF THE PHILOSOPHERS

That fiery aspect of the Universal Life-Force with which the candidate for initiation transmuted his lower nature into the "human form divine" is the great secret of the inner magic of Spiritual Alchemy. It was of this Fire that Heraclitus wrote: "This world order, the same for all beings, neither any of the gods hath made nor any man; but it was always, is and shall be ever-living Fire, kindled in measure and quenched in measure." The various Scriptures, and indeed all mystical literature, is filled with it. It is only necessary to make one further quotation, one which is perhaps less widely known. In an old Rosicrucian manuscript (*"The Secret Symbols of the Rosicrucians of the 16th and 17th Centuries"*) it is written:

"Strive for the fire,
Seek the fire:
So thou wilt find the fire.
Light a fire.
Put fire to fire.
Boil fire in fire.
Throw body and soul and spirit onto fire,
So shalt thou get dead and living fire,
Out of which will come black, yellow, white and red fire,
Bear thy children in fire,
Feed, give them to drink, nourish them in fire,
So they will live and die in fire,
And be fire and stay in fire.
Their silver and gold will become fire,
Heaven and earth will perish in fire.
And become finally a philosopher's fire."

And again:

"Whoever seeks it, suffer,
Whoever finds it, be silent.
Whoever holds it, hide it,
Whoever may use it, do so unbeknown.
Whoever is a true philosopher,
Remain nameless,
Trust no one but God.
For loyalty flew from earth heavenwards and left all men whose mind
is upon earthly matter."

THE WORKING OUT OF NEGATIVE KARMA

A Release of Tension

*With every blow we receive, we pay off a debt; with every blow we strike,
we incur a debt.*

Negative Karma results from the acquisition, at some time during the series of life experiences of an entity, of a spiritual debt. The encumbrance resulting from this debt may be envisioned as the entity being attached or connected to another individual through an act which inflicted pain, suffering, injury, inconvenience, material loss or damage, slander, defamation, etc. This connection is a tension of sorts; and the working out—or working through—of negative karma may be looked upon as a liberation or release from this tension. The debt acquired consists of our remaining attached to the disharmony we caused as a result of our thoughtlessness and crime; paying off the debt consists of our restoring the harmony that we disturbed by releasing ourselves and/or the other entity involved from the tension in some way or other.

Four possible scenarios may be envisioned for the release of tension utilizing an analogy (or model) in which we and the other entity each are holding onto a large elastic rubberband which is under considerable tension. This tension is perceived by each of us as an encumbrance which we probably do not understand, and perhaps only vaguely feel.

- **Scenario (1):** The other entity lets go of his or her end of the elastic band under tension first and it snaps back to sting you. You have received the blow exclusively and by such relieved the tension between the two of you and paid your debt. He or she serves as the agent for your karmic culmination.
- **Scenario (2):** You let go of your end of the stretched elastic first and the other entity gets stung to receive the blow exclusively—relieving the tension between you and paying off his or her debt. You serve as the agent for his or her karmic culmination.
- **Scenario (3):** A third party cuts the stretched elastic band in the middle—between you and the other entity with whom you are karmically attached—resulting in both of you being stung simultaneously, but at only half the intensity of the above two cases. In this scenario, the third party serves as the agent for a mitigated dual karmic culmination.
- **Scenario (4):** You and the other entity both let go simultaneously of the two ends of the tensed elastic band—which snaps back into itself, and neither one of you gets stung in the process. In this case,

neither of you receives a blow, but both are relieved of the tension, the encumbrance disappears, and by a cooperative venture, both of you have paid off your debts painlessly—the collaborative spirit serving as the agent for karmic culmination.

Scenarios **(1)** and **(2)** explain why “bad things happen to good people.”

Scenario **(3)** represents the intercession of circumstances which serve to mitigate to some degree the consequences of past actions.

Scenario **(4)** is seen to be the best alternative—that is, through a positive collaboration and cooperative effort, two karmically connected individuals may fulfill their mutual destinies, avoiding pain and suffering, and freeing themselves to work beneficially in the world.

THE PATH TO KNOWLEDGE OF THE REAL

Know the innermost Spiritual Self—the ONE LIFE—as **Lord of the Chariot**, the physical body as the **Chariot** itself; know the Inner Intuitive Knower to be the **Charioteer** and the concrete mind as the **Reins**.

The senses and emotions, they say, are the **Horses**, the inner and outer sense-objects the **Path on which they run**. The innermost Spiritual Self—the ONE LIFE—united to senses and mind is said by the wise to be the **Experiencer**.

He who is without intuitive judgment and whose mind is not constantly controlled, his senses and emotions become unmanageable like the vicious horses of a charioteer.

But he who has intuitive judgment, whose mind is ever held firm, his senses and emotions are controllable like the good horses of a charioteer.

He who is without intuitive judgment and is of uncontrolled mind, ever impure, he does not reach the ultimate goal but wanders in the Ocean of the World.

But he who has intuitive judgment and is of controlled mind, ever pure, he attains that goal of Conscious Immortality.

The man or woman who has intuitive judgment as his or her Charioteer, and the mind as Reins, gains the End of the Road. That is the Supreme Abode of the All-Pervading Spirit of the ONE LIFE—the Fire of the Father.

Higher than inertial matter and form are the active working senses.

Higher than these senses are the subtle objects of sense—the thought-forms projected by the imagination onto the desire nature.

Higher than those objects is the concrete mind (which projected them).

Higher than the concrete mind is the Intuition—the Inner Knower—Root Earth.

Higher than the Intuition is the Great World Soul—the Divine Cosmic Pattern or World Order—the 'Great Self'—the Divine Spirit, Son/Daughter—Root Air.

Higher than this 'Great Self' is the Unmanifest Chaos, the First Matter of the Absolute, the Divine Mother or Celestial Virgin—the Matrix or Mother-Space of the Objective World—Root Water.

Higher than this Unmanifest Chaos is the ONE LIFE—the pure Spirit of the innermost SELF, the Peaceful I AM, the Silent Witness—the Divine Father—Root Fire.

Than this ONE LIFE there is nothing higher. He is the End, the Pillar marking the boundary of the Great Void of the Absolute—He, God, the Ultimate and Supreme Goal.

Hidden in all things, this ONE LIFE is yet not visible. He is to be seen, however, by the keen and subtle inner vision of those who are seers of the REAL.

The wise should dissolve all of the senses (with their inner and outer objects) in the concrete mind, and that mind then dissolved in the intuitive Inner Knower. That intuitional 'Knowledge Self' he should dissolve in the Divine Cosmic Pattern of the 'Great Self', and that dissolved in the Silent Witness of the innermost Spirit of the 'Peaceful Self'—the ONE LIFE

The Kathopanishad: Chapter III, Verses 3-13

Part I
*Background
Material*

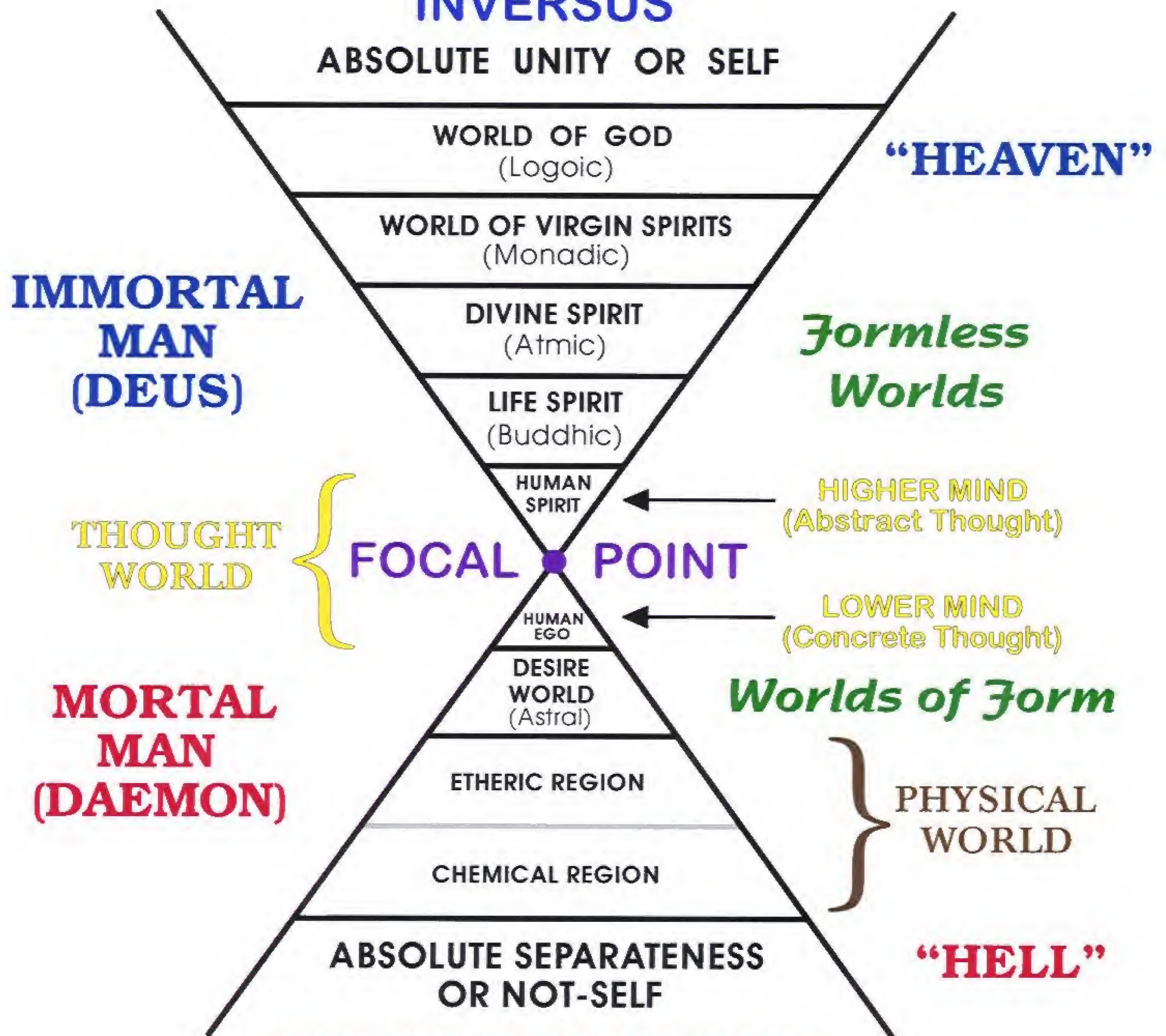
EXPLANATION OF BACKGROUND MATERIAL DIAGRAMS

The following diagrams are designed to provide a necessary metaphysical foundation for the consideration of the reader in the study and understanding of the teachings of G. I. Gurdjieff, as well as any other bonafide esoteric teachings. It is essential in any treatment of consciousness and mind that the various levels at which consciousness experiences and is focused in sentient beings be considered in detail. Furthermore, diagrams of this type serve as a means of stimulating and developing the faculties of abstract thought and intuition, as well as the upper levels of the concrete mind which provide the connecting link to these higher faculties—in which reside our true intelligence or “Inner Knower.” Beyond these higher intellectual and intuitional levels reside the *Atman* of the great Vedantic teachings—or level of true BEING or free-will, and the Divine Spark or Monad—our Core Self. BEING, KNOWING and DOING, or WILL-POWER, LOVE-WISDOM and ACTIVE-INTELLIGENCE (Will, Wisdom and Activity): these constitute the Holy Trinity of our “Higher Self” or Spiritual Ego, the place where we are truly awake and capable of seeing the REAL.

The concepts of higher centers and their involvement with the two higher states of consciousness (Self-Remembering and Objective Consciousness); the many “I’s” versus Real and Permanent “I”; Essence and Personality; Knowledge and Being; the Inner and Outer Circles of Humanity; the Seven Categories of Man; etc., can only be truly understood and appreciated in light of the above considerations. The poignancy of Gurdjieff’s statement that “Behind Personality is Real and Permanent ‘I’, and behind Real and Permanent ‘I’ is God” is borne out here, also.

The diagrams utilize both Eastern and Western terminology to name and describe the various levels, as well as symbols—the language of Higher Mind. The diagrams on pp. 3 and 4, for example, constitute a pulled-apart Seal of Solomon or hexagram. This symbolism embodies in a most fundamental way the focal point and “line of demarcation” between higher and lower mind, essence and personality, and subjective (*inner and formless*) and objective (*outer and formed*) principles. (See also the diagram on page 67.) The diagram on page 5 introduces the concept of two different levels of evolution—solar and planetary. The diagrams on pp. 6 and 7 further delineate, categorize and arrange the different levels between the extremes of the purely inanimate physical and the godly; and use a variety of Eastern and Western terminology to provide a sense of universality as well as to maintain an eclectic approach.

DAEMON EST DEUS* INVERSUS

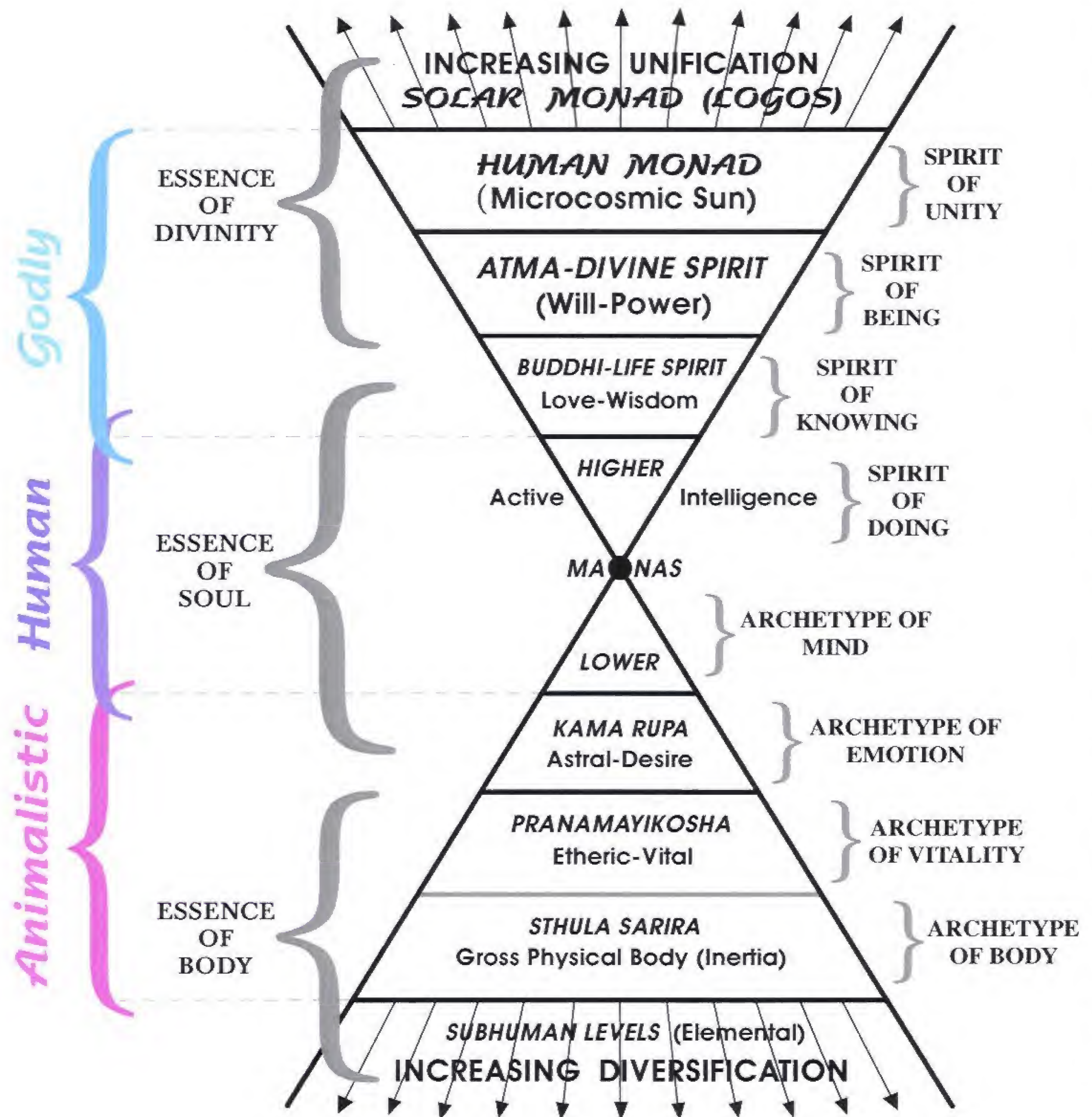


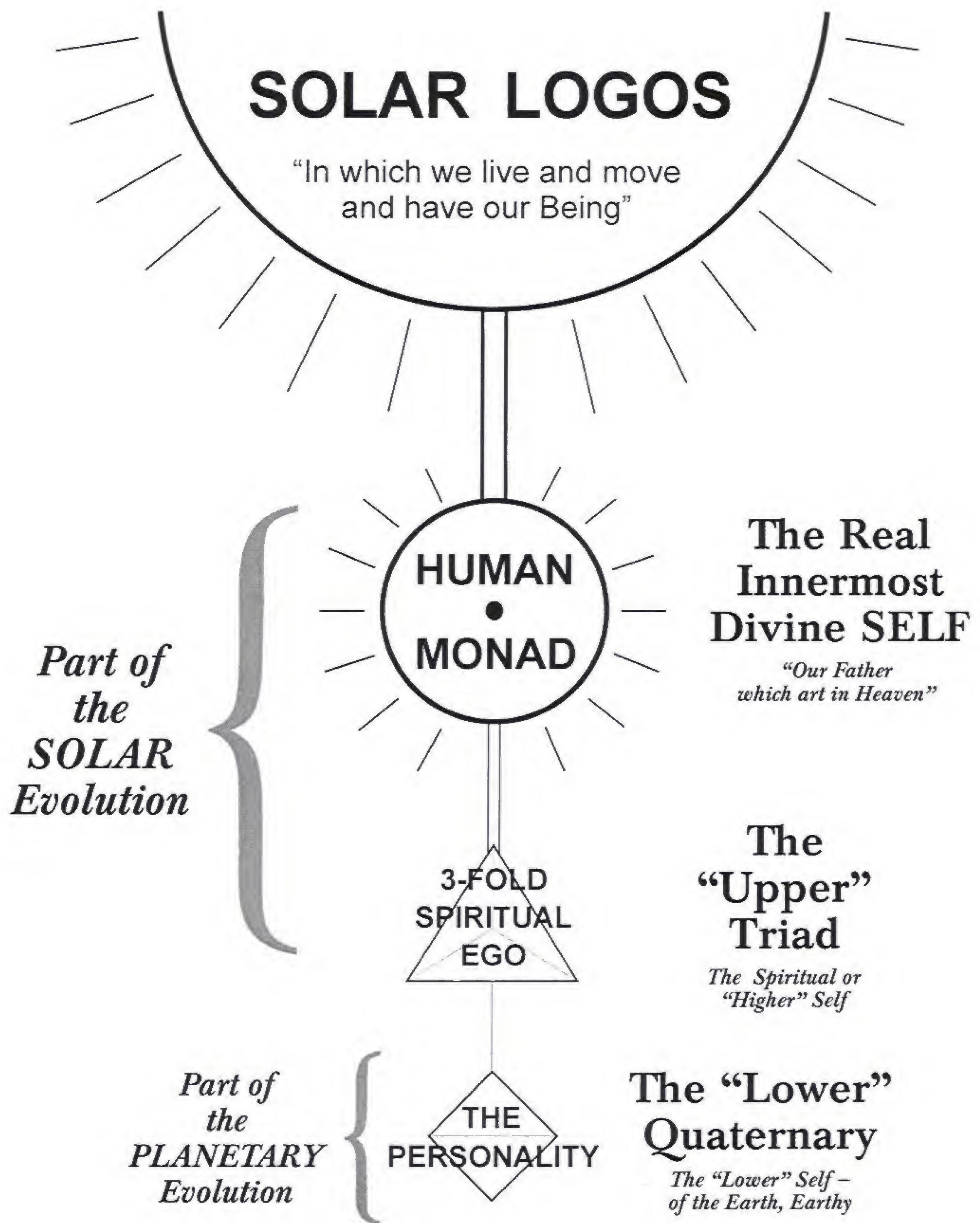
THE POINT OF DECISION:
“TO BE OR NOT TO BE”

*THE DEVIL IS GOD TURNED
UPSIDE DOWN

THE LINK OF MIND

Essence, Spirit and Archetype





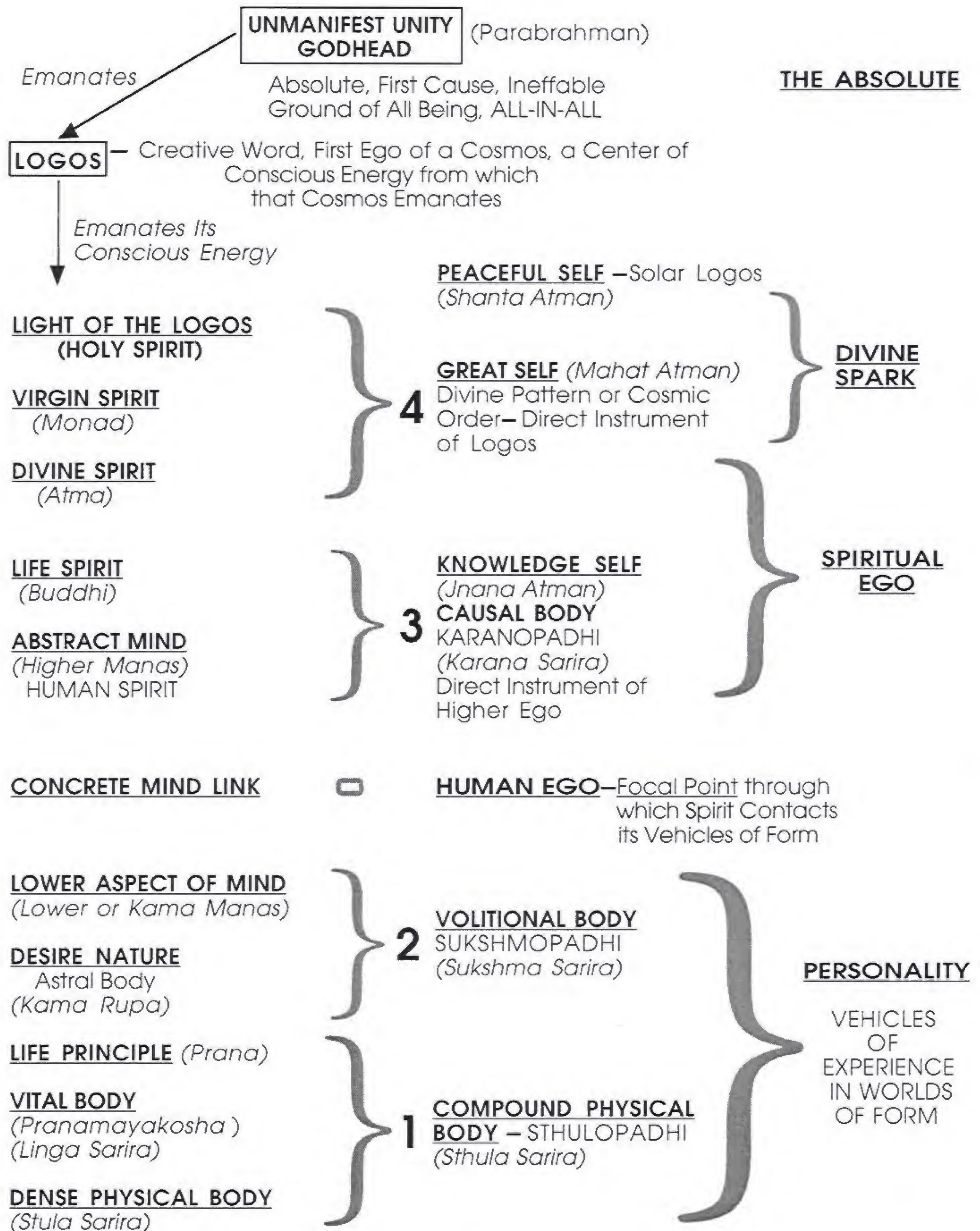
THE SELF-REALIZATION CONNECTION

LEVELS OF CONSCIOUSNESS AND BEING

<u>THE INEFFABLE UNITY</u>	<u>ALL-IN-ALL</u> Absolute FIRST CAUSE (Parabrahman)	
<u>THE PEACEFUL SELF</u> FATHER <i>The Passenger - Lord of the Chariot *</i>	<u>THE ONE LIFE</u> The Silent Witness Innermost Spirit PURE SUBJECTIVITY (Shanta Atman) (Purusha)	<u>ADORATION</u>
<u>THE UNMANIFEST CHAOS</u> MOTHER <i>Celestial Virgin</i>	<u>FIRST MATTER</u> Receptive Intelligence Mother Space PURE OBJECTIVITY Matrix of the Objective World (Mulaprakriti)	The Unmanifest*
<u>THE GREAT SELF *</u> SON/DAUGHTER <i>The World Egg</i>	<u>THE DIVINE PATTERN</u> COSMIC ORDER The "Golden Germ" (Hiranyagarbha) (Mahat Atman)	<u>CONTEMPLATION</u>
<u>THE KNOWLEDGE SELF</u> THE CHARIOTEER *	<u>THE INNER KNOWER</u> INTUITION Inner Vision (Jñana Atman)	<u>MEDITATION</u>
<u>THE CONCRETE MIND</u>	<u>THE REINS*</u>	<u>CONCENTRATION</u> <u>DISCRIMINATION</u>
<u>THE DESIRE NATURE</u> THE ACTIVE SENSES	<u>THE HORSES*</u>	
<u>VITALITY, SENSE PERCEPTION AND MEMORY</u>	<u>SENSE OBJECTS — the Path on which the Horses Run*</u>	<u>OBSERVATION</u>
<u>THE PHYSICAL BODY</u> INERTIAL MATTER AND FORM	<u>THE CHARIOT*</u>	<u>MOVEMENT IN TIME</u>

*The Kathopanishad, Chapter 3

LEVELS OF PRINCIPLES

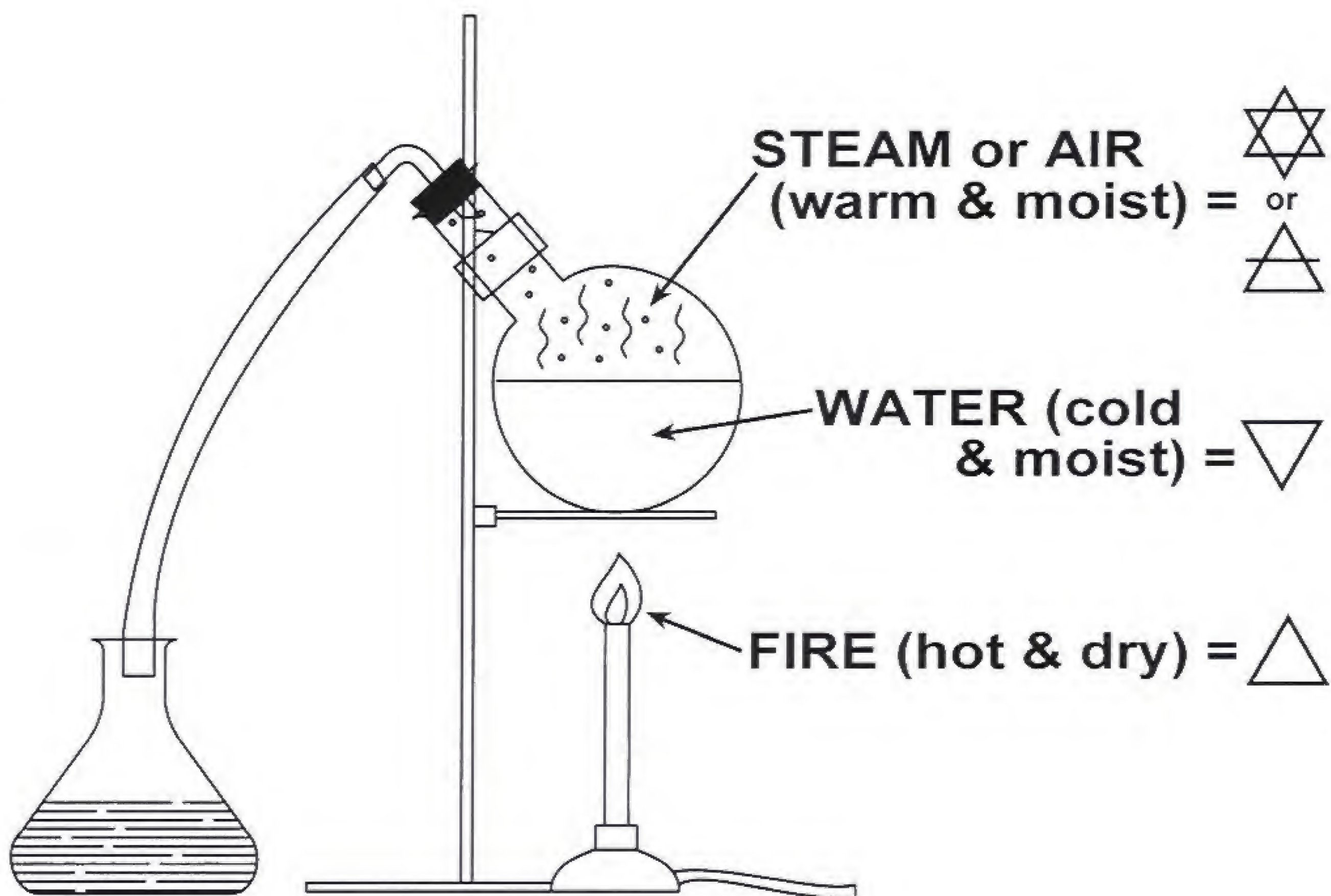


Part II

The Basic Teachings

When fire and water interact there is violent boiling (*the conflict or duality of opposite polarities*) which results in the vaporization of the liquid water to form steam. Steam (*which alchemically is the airy element*), then, is the reconciliation of fire and water—itself combining the heat of the fiery element and the moisture of the watery element. The alchemical symbol for fire is the upward-pointing triangle (*still used in modern chemistry to denote heat*), that for water is the downward-pointing triangle, while that for air is either the upward-pointing triangle with a horizontal line intersecting it, or the two triangles placed together to form the Seal of Solomon. For us personally, this symbolizes the balancing and harnessing of our polarities to achieve the middle path of return to our inner divinity, or Self-realization. An example of these opposites would be to balance generosity and joviality with control and limitation (*shown preeminently in the Kabbalistic Tree of Life*). This polarity in us constitutes the masculine and feminine potencies within our being, and their balancing and reconciliation as a neutral hermaphrodite force results in the formation of the Philosopher's Stone—the Seal of Solomon in us. We then become a hermaphrodite philosopher.

Fire and Water Reconcile as Steam— which can then do useful Work



FIRE + WATER → STEAM (or Air)

Active Force Resistive Force Reconciling Force

THE LAW OF THREE:

Three forces must be applied to make something happen:

1. A positive, **active**, masculine force;
2. A Negative or passive, **resistive**, feminine force; and
3. A neutral, harmonizing or **reconciling**, hermaphrodite force.

Every Stick Has Two Ends and a Middle



You hold one end (the Active Force) and poke with the other end (the Resistive Force) while the middle of the stick (the Reconciling Force) keeps the two ends apart and in harmony with each other.

THE LAW OF THREE OR OF TRIADS

- **Three Forces must be Applied in order to Make Something Happen —**
 - 1) A Positive, **Active**, Masculine Force;
 - 2) A Negative, Passive, **Resistive**, Feminine Force;
 - 3) A Neutral, Harmonizing, **Reconciling**, Hermaphrodite Force.
- **These Forces are Derived from the Three Aspects of Consciousness —**
WILL (*to Be*), **WISDOM** (*to Know*) and **ACTIVITY** (*to Do*); and are the reflection and expression of these aspects in the “lower” Worlds of Form as the “Trigunas” or Modes of Material Nature:
 - **TAMAS**—Alchemical Salt: The inertial principle of form, as well as the characteristic of heedlessness and sloth;
 - **RAJAS**—Alchemical Sulfur: The fiery principle of volitional energy, and the characteristic of passion and motion;
 - **SATTVA**—Alchemical Mercury: The harmonizing and dissolving principle of rhythm, and the characteristic of goodness and bliss.
- **Other Examples of These Three Forces Include —**
 - The great Law of Physics which states that “for every action there is a reaction”—the principle behind jet and rocket propulsion;
 - The negative electron, the positive proton, and the neutral neutron, from which particles are comprised the atoms of the chemical elements;
 - The threefold body, soul and spirit of Man;
 - The tripartite nature of the human spinal cord;
 - The triple creative force or Kundalini Serpent-Fire that is conducted by these segments of the spinal cord, which have been named (in the Indian Tantric system)—“*IDA*”, “*PINGALA*” and “*SUSHUMNA*”.

THE LAW OF SEVEN:

- Every process ***occurs in seven steps*** or intervals—in other words, ***as an octave***;
- Every octave contains within itself ***two intervals in which the process bogs down***, requiring a spurt of energy to keep things moving in the desired direction.
- This latter point is illustrated by the ***diatonic musical scale*** in which halftones occur between the notes ***mi*** and ***fa***, and between ***si*** and the ***do*** of the next octave.

DO RE MI — FA SOL LA SI — DO

THE LAW OF SEVEN OR OF OCTAVES

- **The Objective Manifestation of Every Complete Process, Cycle and Organization Consists of Seven Steps, Intervals or Levels —**
 - This series of seven steps, intervals or levels comprises an octave, which expresses the completion of a phase in the development of an idea, a theme, a personality, a message, or any other creative process—much like the octaves of the diatonic musical scale are units or segments in the foundation of a completed musical composition.
- **Every Octave Contains Some Intervals which are Longer than the Others —**
 - These longer intervals serve as obstacles which must be surmounted by the application of special efforts, spurts of energy or shocks in order for the process which has been started to continue toward its completion.
 - If these special efforts are not made, then the process will “peter out,” change direction, or possibly be completely reversed from its original objective.
 - These obstacles and the special efforts required to overcome them are precisely the means by which the evolution of Consciousness and Form according to the universal laws which operate within the Divine Plan is ensured.
- **Examples of the Law of Seven are Many, and Include —**
 - The seven notes of the diatonic musical scale;
 - The seven colors of the rainbow (*three primary, three secondary plus indigo, which is a synthesis of the other six*);
 - The seven Root Races and Epochs, Globes, Rounds or Revolutions, and Periods or Planetary Chains (*Great Cosmic Creative “Days” symbolized by the seven days of the week*);
 - The seven Worlds which make up every Cosmos, and the seven levels and sublevels of each of these;
 - The seven Mystery Schools;
 - The seven cerebrospinal ventricles and etheric chakras;
 - The seven gateways of the human body (*two eyes, two ears, two nostrils and a mouth*); and the seven “brain stars” (*occult organs of the brain*).
- **In the Sephir Yetzirah or “Book of Formation” of the Kabbalah, it is Said that —**
 - “. . . for this reason, God loves the number seven more than any other thing under the heavens.”

Gurdjieff Ray of Creation

<u>Cosmic Scale</u>	<u>Correlation</u>	<u>Number of Laws (Restrictions)</u>
ABSOLUTE	INFINITE	1
ALL WORLDS	INTERGALACTIC	3
ALL SUNS	INTERSTELLAR	6
SUN	SOLAR SYSTEM	12
ALL PLANETS	INTERPLANETARY	24
EARTH	TERRESTRIAL	48
MOON	SUB-TERRESTRIAL	96
ABSOLUTE		

STATES OF CONSCIOUSNESS

- 1) **STATE OF PHYSICAL SLEEP** — Consciousness in the physical body is suspended, and is either of a dreamy, deep-sleep or trance nature.
- 2) **ORDINARY WAKING STATE** — Alert wakefulness as of an animal plus the intellectual capacity of a human being, but of a mechanical nature—not yet any clear objective awareness or knowledge of oneself or the outer world. In this state, we do not really “know” ourselves and our outer world, and we react to our own feelings and thoughts as well as to external events in an automatic way (*i.e.*, conditioned response) like a robot.
- 3) **STATE OF SELF-AWARENESS OR SELF-REMEMBERING** — A heightened degree of awareness of physical sensations, vital processes such as blood circulation and breathing, feelings and emotions—especially reactions to external events, thoughts and, eventually, attitudes and motives. In this state, we do know ourselves and are well along the road to self-mastery; we have a greatly expanded sense of the purpose of our own lives, our relationships with other people and the outside world, and our place in the universe; and, perhaps most importantly, we are able to make much more intelligent decisions in the midst of difficult situations. In this state of self-remembering or self-recollection, we begin to experience our “*Inner Knower*.”
- 4) **STATE OF OBJECTIVE CONSCIOUSNESS** — Heightened awareness of the true nature of the outer world and the interconnectedness of ourselves and everything else in the universe. In this state, our higher faculties of abstract thought, intuition and true will-power are awakened and operative; we have achieved a measure of at-onement between our Personality, our Higher Ego and our Inner Divinity. This is our real SELF, our true and permanent “*I*”. This state is of an entirely synthetic nature, permitting a view of everything only in the relationship of lesser wholes as parts of a greater whole; it can only be experienced by us when we have first established ourselves in the state of self-awareness or self-remembering to some substantial degree. We normally experience this state of objective consciousness only in brief flashes. Development of this state leads eventually to “conscious immortality” or “continuity of consciousness.”

THE SEVEN CONSCIOUSNESS CENTERS

(Taken from Ouspensky's "The Psychology of Man's Possible Evolution")

Consciousness Manifests as Seven Centers or Functions in the Human Machine —

(1) **The Instinctive Center** — "includes all inherent functions which we do not need to learn in order to use them. There are four classes of these functions":

- "All the inner (involuntary) work of the organism, all physiology, so to speak; digestion and assimilation of food, breathing, circulation of the blood, all the work of inner organs, the building of new cells, the elimination of worked-out materials, the work of glands of inner secretion, and so on."
- "The so-called five senses: sight, hearing, smell, taste, touch; and all other senses such as the sense of weight, of temperature, of dryness or of moisture; and so on; that is, all indifferent sensations—sensations which by themselves are neither pleasant nor unpleasant."
- "All physical emotions; that is, all physical sensations which are either pleasant or unpleasant. All kinds of pain or unpleasant feeling such as unpleasant taste or unpleasant smell, and all kinds of physical pleasure, such as pleasant taste, pleasant smell, and so on."
- "All reflexes, even the most complicated, such as laughter and yawning; all kinds of physical memory such as memory of taste, memory of smell, memory of pain, which are in reality inner reflexes."

(2) **The Moving Center** — "includes in itself all external movements, such as walking, writing, speaking, eating, and memories of them. To the moving function also belong those movements which in ordinary language are called "instinctive," such as catching a falling object without thinking. None of the moving functions are inherent and one has to learn them all as a child learns to walk, or as one learns to write or to draw."

- "Besides these normal moving functions, there are also some strange moving functions which represent useless work of the human machine not intended by nature, but which occupy a very large place in man's life and use a great quantity of his energy. These are: formation of dreams, imagination, daydreaming, talking with oneself, all talking for talking's sake, and generally, all uncontrolled and uncontrollable manifestations."

- (3) **The Emotional Center** — “(*expresses the function of*) feeling or emotions: joy, sorrow, fear, astonishment, and so on.” [We must verify and ascertain, in the process of self-study, the difference in nature and content between emotions and thoughts, since in our ordinary thinking process, we freely mix the two.]
- (4) **The Intellectual Center** — “(*expresses the*) thinking function. All mental processes are included here: realization of an impression, formation of representations and concepts, reasoning, comparison, affirmation, negation, formation of words, speech, imagination, and so on.”
- (5) **The Sex Center** — “(*expresses*) the function of two principles, male and female, in all their manifestations.”
- (6) **The Higher Emotional Center** — “which (*function*) appears in the state of self-consciousness.”
- (7) **The Higher Mental Center** — “which (*function*) appears in the state of objective consciousness.”

For the Purpose of Self-Observation in Our Work on Personal Development, the First Four Centers may be Considered to be Divided into Positive and Negative Parts —

- “All the work of the **intellectual center** is divided into two parts: affirmation and negation; yes and no. In every moment of our thinking, either one outweighs the other or they come to a moment of equal strength in indecision. The negative part of the intellectual center is as useful as the positive part, and any diminishing of the strength of the one in relation to the other results in mental disorders.”
- “In the work of the **instinctive center** . . . both parts, positive and negative or pleasant and unpleasant, are equally necessary for a right orientation in life. It may be said that . . . pleasant and unpleasant sensations . . . are the real guidance of all animal life on earth and any defect in them results in a lack of orientation and a consequent danger of illness and death.”
- “In the **moving center** the division into two parts, positive and negative, has only a logical meaning; that is, movement as opposed to rest. It has no meaning for practical observation.”
- “In the **emotional center**, at a first glance, the division is quite simple and obvious. If we take pleasant emotions such as joy, sympathy, affection, self-confidence, as belonging to the positive part, and unpleasant emotions such as boredom, irritation, jealousy, envy,

fear, as belonging to the negative part, things will look very simple: but in reality they are much more complicated."

- "To begin with, in the emotional center there is no natural negative part. The majority of negative emotions are artificial; they do not belong to the emotional center proper and are based on instinctive emotions which are quite unrelated to them but which are **transformed by imagination and identification (attachment)**. External events and inner realizations produce inner reflexes which produce sensations; and these are interpreted as emotions."
- "At the same time, positive emotions such as 'love', 'hope', 'faith' in the sense in which they are usually understood—that is, as permanent emotions—are impossible for a man in the ordinary state of consciousness. They require higher states of consciousness; they require **inner unity, self-consciousness, permanent 'I', and will.**"
- "(True) positive emotions are emotions which cannot become negative. But all our pleasant emotions such as joy, sympathy, affection, self-confidence, can, at any moment, turn into boredom, irritation, envy, fear, and so on. **Love** can turn into jealousy or fear to lose what one loves, or into anger and hatred; **hope** can turn into day-dreaming and the expectation of impossible things, and **faith** can turn into superstition and a weak acceptance of comforting nonsense."
- "Even a purely intellectual emotion—the desire for knowledge—or an aesthetic emotion—that is, a feeling of beauty or harmony—if it becomes mixed with identification (*attachment*), immediately unites with emotions of a negative kind such as self-pride, vanity, selfishness, conceit, and so on."

Negative Emotions are a Useless, Wasteful Drain of Energy which Otherwise could be Used by Us for Creative Activity and the Development of Higher Consciousness —

- "These (*negative*) emotions are a terrible phenomenon. They occupy an enormous place in our life. Of many people it is possible to say that all their lives are regulated and controlled, and in the end ruined, by negative emotions. At the same time negative emotions do not play any useful part at all in our lives. They do not help our orientation, they do not give us any knowledge, they do not guide us in any sensible manner. On the contrary, they spoil all our pleasures, they make life a burden to us, and they very effectively prevent our possible development because there is nothing more mechanical in life than negative emotions."
- "In grown-up people negative emotions are supported by the constant justification and glorification of them in literature and art, and

by personal self-justification and self-indulgence. Even when we become tired of them we do not believe that we can become quite free of them."

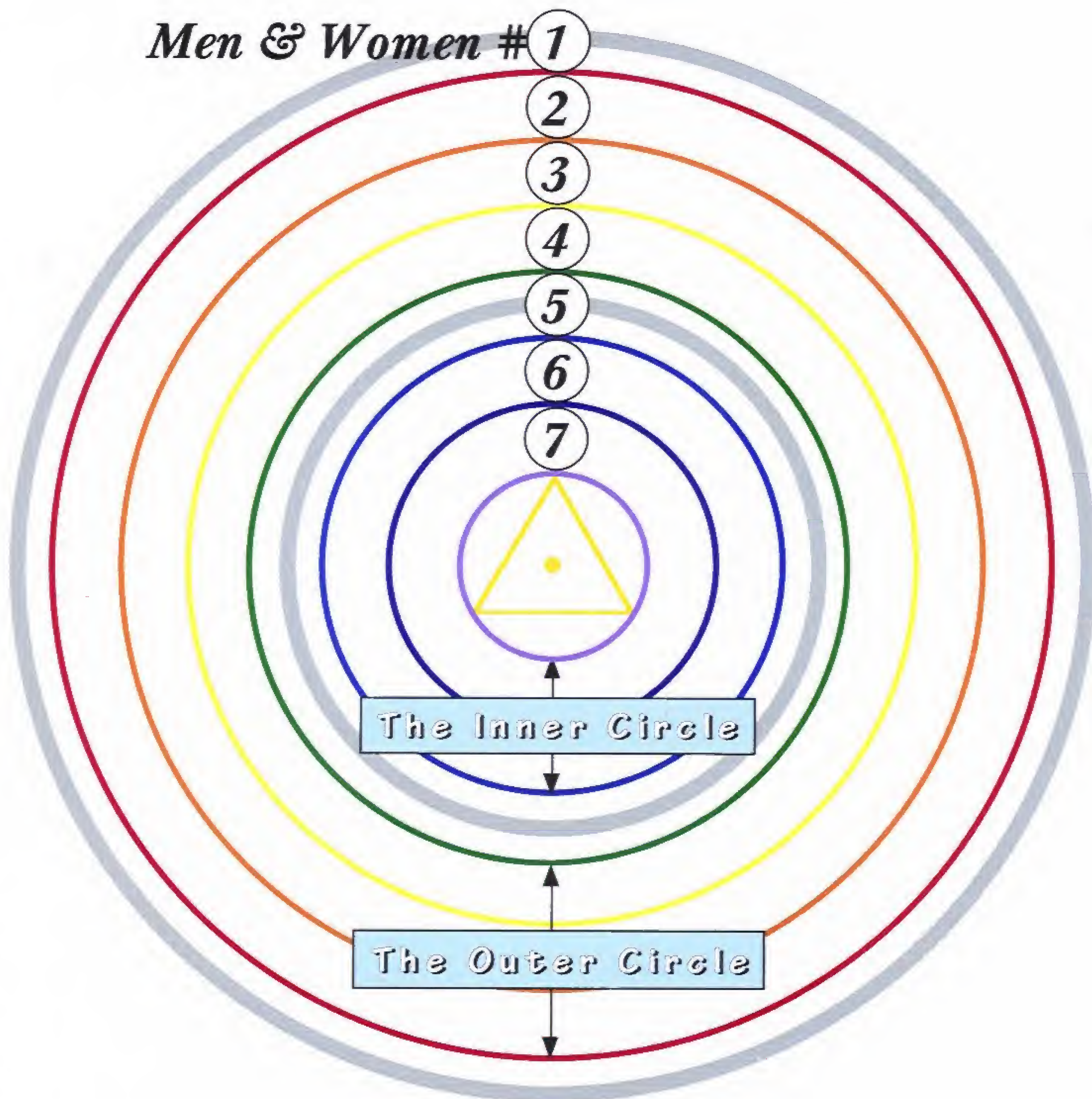
- "In reality, we have much more power over negative emotions than we think, particularly when we already know how dangerous they are and how urgent is the struggle with *(their expression)*. But we find too many excuses for them, and swim in the seas of self-pity or selfishness, as the case may be, finding fault in everything except ourselves."
- "All that has just been said shows that we are in a very strange position in relation to our emotional center. It has no positive part, and no negative part. Most of its negative functions are invented; and there are many people who have never in their lives experienced any real emotion, so completely is their time occupied with imaginary emotions."
- "So we cannot say that our emotional center is divided into two parts, positive and negative. We can only say that we have pleasant emotions and unpleasant emotions, and that all of them which are not negative at a given moment can turn into negative emotions under the slightest provocation or even without any provocation."
- "This is the true picture of our emotional life, and if we look sincerely at ourselves we must realize that so long as we cultivate and admire in ourselves all these poisonous emotions we cannot expect to be able to develop unity, consciousness or will. If such development were possible, then all these negative emotions would enter into our new being and become permanent in us. This would mean that it would be impossible for us ever to get rid of them. ***Luckily for us, such a thing cannot happen.***"

FOUR TYPES OF INDIVIDUALS:

- ***Good Householder***
(Assumes Responsibilities in Life)
- ***Tramp***
(Is Irresponsible in Life)
- ***Lunatic***
(Has Totally Unrealistic Goals)
- ***Hasnamuss***
(His or Her Well-Being Depends upon the Misery of Others)

THE HIERARCHY OF MANKIND

The Circles of Humanity



LEVELS OR CATEGORIES OF MAN

THE OUTER CIRCLE OF HUMANITY—

- (1) **MAN #1 — *Physical Man*** in whom the activities of the instinctive and moving centers predominate. The center of gravity of his or her consciousness and decision-making capacity would lie in physical activity, concerns of survival in the physical world, and upon physical pleasure or pain
- (2) **MAN #2 — *Emotional Man*** in whom the activity of the emotional center predominates. The center of gravity of his or her consciousness is situated in the emotional life. Such a person thinks, reacts and makes decisions based upon emotional likes and dislikes.
- (3) **MAN #3 — *Intellectual Man*** in whom the activity of the intellectual center predominates. The center of gravity of the consciousness of such a person lies in the mental life; and decision-making would tend to be based upon theory and conjecture.
- (4) **MAN #4 — *Balanced Man*** in whom physical, emotional and intellectual development are all relatively complete, fully and equally expressed; and whose decision-making is based upon more objective considerations than those of the first three types of people. This person is able to experience self-awareness (*self-remembering*) frequently, for short periods of time, because in him or her, higher emotional center is beginning to function. Such a person, furthermore, is permanently committed to the work of self-development (*i.e., has definitely entered the "spiritual path"*); his or her knowledge is well rounded and the abilities of concentration and observation are developed.

THE INNER CIRCLE OF HUMANITY—

- (5) **MAN #5** — in whom the higher emotional center is fully operational and whose center of gravity of consciousness lies in the state of self-remembering or self-awareness. This person has achieved inner unity of purpose.
- (6) **MAN #6** — in whom higher intellectual center is beginning to function, and who is beginning to experience objective consciousness with increasing frequency. He or she, however, is not yet permanently situated in this higher state of consciousness.
- (7) **MAN #7** — in whom the state of objective consciousness is fully developed and whose higher intellectual center actively functions. Permanent "I" (the real core SELF) has been established in this person, who has continuity of consciousness and is "immortal within the solar system."

KNOWLEDGE & BEING:

- **Knowledge is the accumulation of facts which makes it a commodity.**
- **Being is the capacity to absorb and assimilate knowledge.**
- **Understanding requires a melding of both.**

ESSENCE & PERSONALITY:

- **Personality is a role we play in earthly life.**
- **Essence is the permanent in us: it comes down from the starry world.**

KNOWLEDGE AND BEING; ESSENCE, PERSONALITY AND FALSE PERSONALITY; THE MANY "I'S VERSUS PERMANENT I

- **Knowledge and Personality are Features of the Present Life Experience** — and, consequently, they must be considered as temporary resources which we are to use as “raw materials” or “food” for building something more permanent.
- **Knowledge** is a commodity — which is available only in a **limited and finite amount**. This limitation is embodied in one of the meanings of the admonition: “To him who hath, more will be given; but with him who hath not, even that little which he hath will be taken away.”
- **Personality** is “of the earth earthy” — it serves as a **role**, simple or complex, which we play out as actors on the stage of life to **achieve soul-growth** which, in turn, **feeds** the more permanent spiritual Ego to increase Its power. The richer and more well-rounded the personality we develop during our life, the greater will be the soul qualities distilled from it and the greater will be the **increase in spiritual power** of the Higher Ego which assimilates this “soul-food.”
- **Essence and Being are More Permanent Attributes** — or features which set apart the “inner” person from the superficial “outer” man or woman; and which are the **treasures** which we accumulate from life-to-life to **build** what we may call our “**Soul**.”
- **Essence** comes down from the **starry world** — which, in the Vision of Hermes, was called the “seed-ground of souls”; **personality** arises out of the **planetary world** and is an **investment** which the Higher Ego makes to **develop Its essence**.
- Our **outer-life** is a reflection of our **inner-being** — or, stated otherwise, our being attracts our life events and environment.
- **Understanding is a Function of Both Knowledge and Being** — or, in other words, a person with much knowledge but poorly-developed and primitive being will tend to be very shallow and superficial in the use of his or her knowledge, because he or she doesn't really understand much of anything.
- **A Truly Great Person Will have Well-Developed Essence and Being behind a Well-Rounded and Knowledgeable Personality** — and we all can intuitively sense this greatness when we are in that person's

presence. We feel a certain grace and majesty or awe, and respect, even just viewing the man or woman on television or cinema.

- We likewise sense the **shallowness** and **superficiality** of someone with **primitive being** and **poorly-developed essence** — who bears the façade of extensive knowledge and charming personality.
- On the other hand, we feel the **power, substance** and **hidden nobility** of the man or woman of **limited knowledge** and **simple personality** — whose essence and being are quite well-developed.
- **Genuine Personality Includes All Real Attributes of the Outer Man or Woman** — whereas **false personality** expresses only imagined qualities, or the person or persons which we would like to believe we are but, of course, **really aren't**.
- **False Personality**, then, is the wishful thinking of the **pride** and **vanity** of personal egotism — in which a person is unable or unwilling to muster the **humility** necessary to face his or her own faults and shortcomings. These puffed-up masquerades displayed by many people, when not part of a conscious and deliberate role-playing, can be rather sorry spectacles to behold, and in some circumstances—especially involving someone about whom we care—may downright embarrass us.
- It requires **greatness of soul** to realize that — we first must learn to be **nobody** before we can become truly **somebody**.
- **A Peculiarity of Human Consciousness at the Present Stage of Development is That It is Fragmented into Many Versions of Selfhood or Many "I"s of Personality** — or, in other words, we generally are not in a state of At-One-Ment, but, rather, are many different persons at different moments of our daily life.
- Each of these **many "I"s** is built around a **thought**; a **feeling**, **wish** or **emotion**; or a **bodily sensation**. This lack of unity of self and purpose is a consequence of (1) our being mentally and spiritually **asleep** in our normal state of "waking" consciousness; (2) the complexity of our composite nature; and (3) the property of the "lens" of concrete mind: that it identifies with whatever it focuses consciousness upon.
- We, for example, upon retiring to bed at the end of the day — may **genuinely resolve** to awaken and arise early the next morning and begin, with enthusiasm, an ambitious project. We set our alarm clock, say, for 5:00 AM. The alarm goes off the next morning and we, feeling sleepy, tired and lazy, and completely forgetting the resolution of the previous night, resentfully shut off the alarm and go back to sleep.

- The problem in the above example is that the resolution of the previous night **was shallow** — it was not backed up by an aspiration deep within our being, but was based upon a **superficial wish** of the emotional nature, probably tied to false personality. Both the previous night's wish and the sensation of bodily fatigue and drowsiness of the following morning were the basis and core of two out of perhaps a hundred thousand different "I"s or separate persons or actors of the moment which we may possibly become. "You pays y'er nickel and takes y'er chance."
- **Only the Divine Spark, the Virgin Spirit or Monad—the Inner Core SELF—has the Right and Privilege to Say "I"** — and It is, therefore, our "Permanent I," our only real Self.
- Only resolutions which come from Permanent I can be depended upon to be followed through **under all circumstances** — that is, we must make resolutions and have intentions with **all of our being** in order for them to stick.
- Realization of **At-One-Ment** of Personality, Higher Ego and Innermost SELF is **our great goal** — the achievement of which is necessary before we may exercise the freewill to truly **DO** anything.

THE BASIC PREMISES

- ***We are not really awake* in the true sense of the word;**
- ***We tend to operate as a machine* rather than a consciously-aware individual.**

SELF- REMEMBERING

It may be described as a mental breathing where we breathe our attention in and out—a kind of reflexive process of the Higher Self projecting outwardly into life's events. We are aware of ourselves experiencing life events and of our reactions to them.

CHIEF FEATURE

- *It is **the hub** around which our personality revolves;*
- *It is our most deeply embedded **habit pattern**—the core of our psyche which drives much, if not all, of our behavior;*
- *When we come up against it, we experience a psychological impasse and usually **get very negative**.*

IDENTIFYING; INTERNAL AND EXTERNAL CONSIDERING; CHIEF FEATURE; REMORSE VERSUS GUILT

- **The Term “Identifying” is used in the Gurdjieff Teachings to Mean Much the Same as the Term “Attachment” used in Buddhist Teachings** — The act or process of identifying is responsible more than any other factor in causing people to remain in a state of spiritual sleep, to express negative emotions, and, consequently, to react mechanically like a robot in nearly all situations. The Buddha taught, similarly, that attachment is the cause of suffering and that our suffering will end when we free ourselves from attachment.
- Identifying results from the tendency of the concrete mind to **focus the consciousness of the Inner Self** — much like a beam of light from a torch illuminates an object, making it visible to our physical sight.
- The normal purpose of this **focus of mind** is — to enable the Spiritual Self to control, and express itself through, vehicles of form.
- The **problem** with this **focusing of consciousness** by the concrete mind is that — usually, when this occurs, the consciousness **identifies with the object focused upon**; that is, **the Self forgets who and what it really is** (if It ever knew this) and believes itself to be the illusory object focused upon.
- Thus the terms “**identifying**” and “**Self-remembering**” come into use — as well as the phrase “**forgetting oneself**” used when we lose control in a difficult situation.
- **A Particularly Insidious Form of Identification is Called “Internal Considering”** — in which state we identify in a **negative way** with things which other people do or say to us. This especially involves situations in which we perceive others treating us in ways which we don't like—i.e., we “consider” our relationships with other people only from the standpoint of **our own feelings and interests**.
- **Key phrases** describing internal considering might be — “How dare they treat me this way!”; “Who does that guy think he is?”; “Don't they know who I am?”; or “I have my rights, you know!” This form of identification turns into the even more insidious state of **self-pity**—the key words of which are: **“Poor little me!”**
- **The Opposite of Internal Considering is “External Considering”** — this latter process being a positive and constructive way of relating to others.

- When we externally consider, we **consider** everything from the other person's point of view — or consider from the standpoint of **benefiting** the other person.
- Ironically, when we internally consider, we in effect allow others to control us — whereas when we externally consider, we **retain control** over ourselves and our lives.
- **Gurdjieff Used the Term "Chief Feature" to Describe that Feature of Our Inner Life around which Our Entire Psyche Revolves** — and because this feature of our individuality lies so deeply imbedded in our psychology, it is very difficult to recognize. Doing so may take an entire lifetime, and a person may never realize his or her chief feature.
- Because chief feature disguises itself so cleverly, we cannot be told by someone else what it is in us — but must discover it ourselves. Any **real change in our being**, though, requires that we first recognize this **core tendency** and ultimately overcome or transform it.
- When we become negative and choked up by certain events — we are almost certainly coming up against our chief feature, which prevents us from progressing in certain directions or completing certain tasks.
- Chief feature would seem to be akin to — the **Dweller on the Threshold** of Western Occultism.
- **A Word should be Said, Finally, about the Difference between Feeling Guilt Versus Experiencing Remorse** —
 - Guilt is usually a neurotic feeling of culpability and inadequacy — especially for **imagined** offenses and shortcomings. It, then, is usually a form of **negative imagination**, which drains us of precious energies.
 - The experience of remorse, on the other hand, can bring in energy — when used as a positive means of fostering a state of heightened awareness or **Self-remembering** or spiritual wakefulness in which we endeavor to develop ourselves or improve our life circumstances and those of other people.
 - We may feel remorse for another person's misfortune — in which case we are **empathizing** with the other man or woman. This can be a beneficial experience as long as we avoid taking upon ourselves the other person's disharmonies.

THE APHORISMS OF GURDJIEFF

Inscribed in a special script above the walls of the Study House
at his Institute for the Harmonious Development of Man
located at the Chateau du Prieure near Paris

1. *Like what "it" does not like.*
2. *The highest that a man can attain is to be able to do.*
3. *The worse the conditions of life the more productive the work, always provided you remember the work.*
4. *Remember yourself always and everywhere.*
5. *Remember you come here having already understood the necessity of struggling with yourself—only with yourself. Therefore thank everyone who gives you the opportunity.*
6. *Here we can only direct and create conditions, but not help.*
7. *Know that this house can be useful only to those who have recognized their nothingness and who believe in the possibility of changing.*
8. *If you already know it is bad and do it, you commit a sin difficult to redress.*
9. *The chief means of happiness in this life is the ability to consider externally always, internally never.*
10. *Do not love art with your feelings.*
11. *A true sign of a good man is if he loves his father and mother.*
12. *Judge others by yourself and you will rarely be mistaken.*

13. *Only help him who is not an idler.*
14. *Respect every religion.*
15. *I love him who loves work.*
16. *We can only strive to be able to be Christians.*
17. *Don't judge a man by the tales of others.*
18. *Consider what people think of you—not what they say.*
19. *Take the understanding of the East and the knowledge of the West—and then seek.*
20. *Only he who can take care of what belongs to others may have his own.*
21. *Only conscious suffering has any sense.*
22. *It is better to be temporarily an egoist than never to be just.*
23. *Practice love first on animals, they are more sensitive.*
24. *By teaching others you will learn yourself.*
25. *Remember that here work is not for work's sake but is only a means.*
26. *Only he can be just who is able to put himself in the position of others.*
27. *If you have not by nature a critical mind your staying here is useless.*
28. *He who has freed himself of the disease of "tomorrow" has a chance to attain what he came here for.*

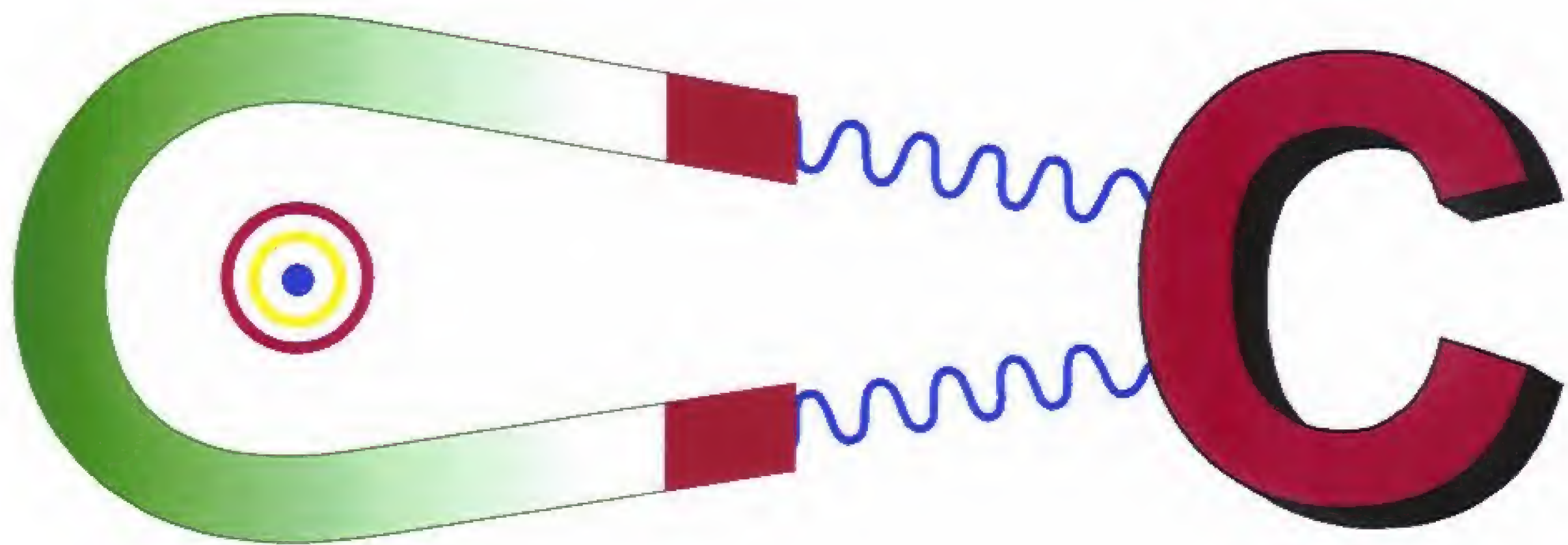
29. *Blessed is he who has a soul, blessed is he who has none, but woe and grief to him who has it in embryo.*
30. *Rest comes not from the quantity but from the quality of sleep.*
31. *Sleep little without regret.*
32. *The energy spent on active inner work is then and there transformed into a fresh supply, but that spent on passive work is lost forever.*
33. *One of the best means for arousing the wish to work on yourself is to realize that you may die at any moment. But first you must learn how to keep it in mind.*
34. *Conscious love evokes the same in response. Emotional love evokes the opposite. Physical love depends on type and polarity.*
35. *Conscious faith is freedom. Emotional faith is slavery. Mechanical faith is foolishness.*
36. *Hope, when bold, is strength. Hope, with doubt, is cowardice. Hope, with fear, is weakness.*
37. *Man is given a definite number of experiences—economizing them, he prolongs his life.*
38. *Here there are neither Russians nor English, Jews nor Christians, but only those who pursue one aim—to be able to be.*

**IT IS THE NATURE OF
LIFE IN A
PERSONALITY
THAT *WE MUST BE
UNDER ONE
INFLUENCE OR
ANOTHER;*
SO—WE MIGHT AS
WELL CHOOSE THE
BEST OF THE LOT!**

A-, B- & C- INFLUENCES

- **A-Influences:** *Mundane people, life events and activities.*
- **B-Influences:** *Ordinary religious and psychological teachings and people*
- **C-Influences:** *Ideas and people from the Universal Wisdom Teachings.*

MAGNETIC CENTER



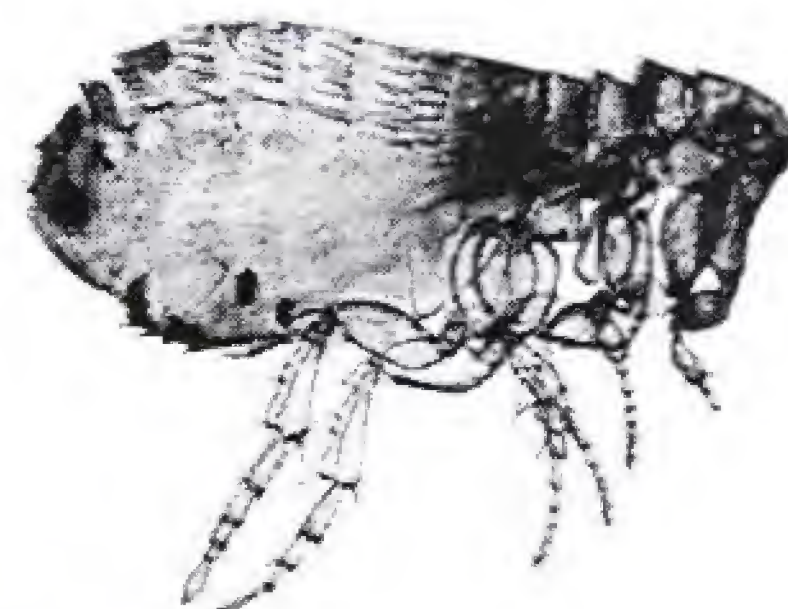
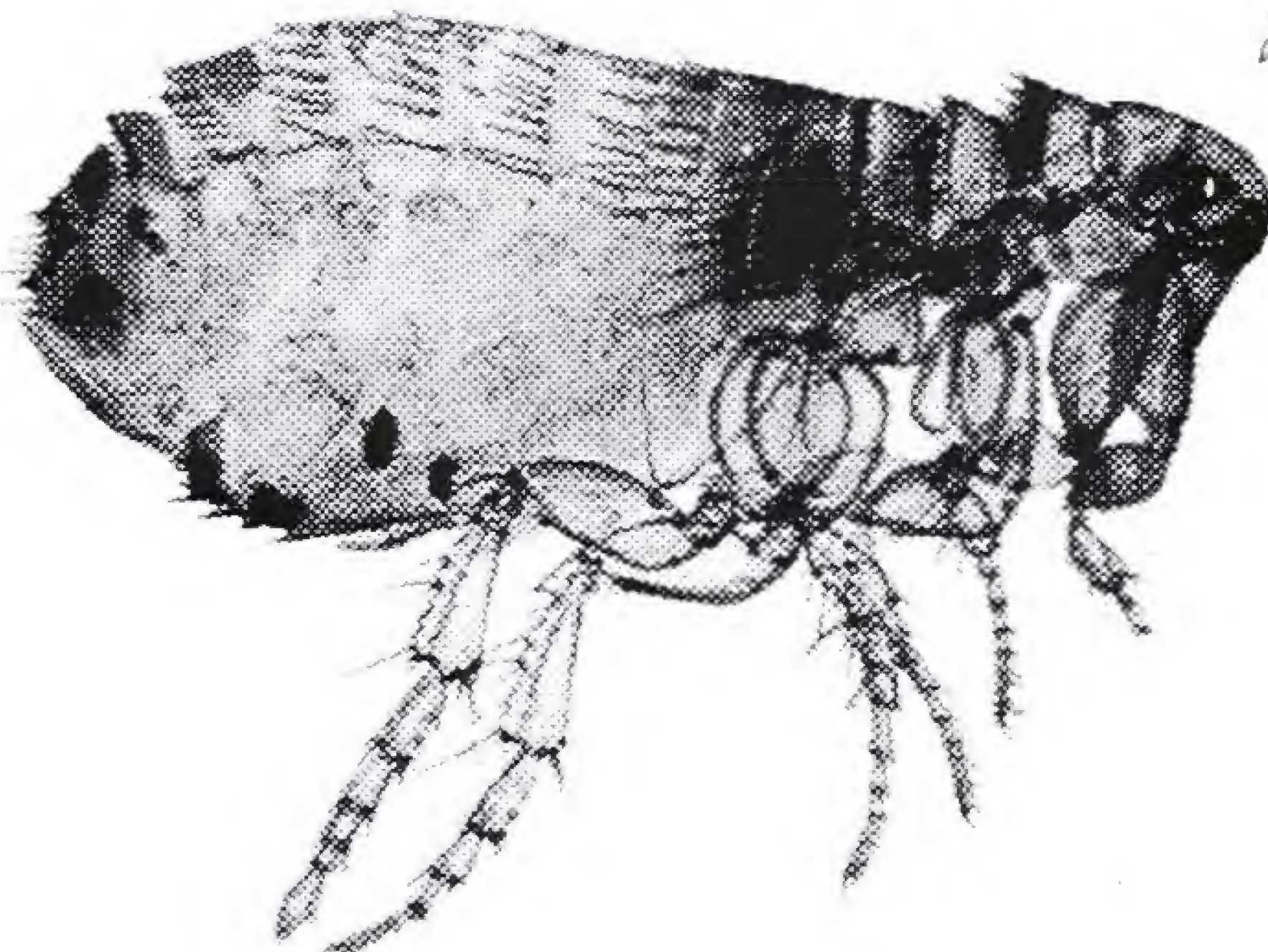
Magnetic Center
is that center in us
which attracts us like
a magnet to a wisdom
school and the
esoteric teachings.
A "C"-influence will
serve as the catalyst.

The Law of Reciprocal Maintenance

Every being feeds upon a lesser being of lower essence and, in turn, serves as food for a greater being of higher essence. Gurdjieff named this process "Iraniranumange" (see Beelzebub's Tales, Chapter 39).

Great fleas have little fleas
upon their backs to bite 'em,
And little fleas have lesser fleas,
and so ad infinitum.
And the great fleas themselves, in turn,
have greater fleas to go on;
While these again have greater still,
and greater still, and so on.

—Augustus De Morgan



A Person Develops His or Her Spiritual Potential through:

- **Conscious Effort**

- ***Effort inspired by— and made from the vantage point of— the two Higher Centers of Consciousness***

- **Intentional Suffering**

- ***In which one is incessantly aware of the actual cause of one's pain and desists from any self-pity—i.e., “suffering without whimpering”***

THE THREE LINES OF WORK

- **Work on Oneself**
 - *This develops the skills of self-observation and Self-remembering*
- **Work with Others**
 - *This develops the tendency toward external considering*
- **Work for the School**
 - *Develops a spirit of altruism, detachment and dedication*

THE FOUR WAYS

Four ways or approaches to Self-Realization may be considered:

- **The Way of the Fakir**

Emphasizes physical austerities and isolation from ordinary life.

- **The Way of the Monk**

Emphasizes an emotionally centered life with physical austerities and isolation.

- **The Way of the Yogi**

Consciousness is intellectually centered with emotional and physical discipline and isolation from ordinary life demands.

- **The Fourth Way (of “Sly Man”)**

This is the way of Man #4 (or higher) who is fully immersed in ordinary life tasks, but is conscious in higher centers much of the time and exercises all of the lower centers in a balanced way.

Part III

The Core Theory of Transmutations

THE THREE STAGES

THE THREE STAGES OF SPIRITUAL ALCHEMY

- THE BLACK OR PUTREFACTIVE STAGE—Preparation: The Personality is prepared for union with the threefold Spiritual Ego by:
 - Freeing the lower Concrete (*analytical*) Mind from the influences of the Desire Body, i.e., control of the Desire (*emotional*) Nature.
 - Cleansing of the four lower bodies (*vehicles of form*) of the Personality (*the “lower quaternary” of our sevenfold nature*).
 - Transmutation (*refinement*) of the Physical, Vital (*etheric*) and Desire (*emotional*) Bodies.
- THE WHITE OR SILVER STAGE—Purification: Concrete Mind development and establishment of the first connection to the Higher Spiritual Ego (*the “upper triad” of our sevenfold nature*), i.e., union of the Personality and the Higher Ego—building of *Antahkarana* or the “Rainbow Bridge,” the Internal Instrument of the Higher Ego.
- THE RED OR GOLD STAGE—Perfection of Union: “Heart” (*abstract mind and intuition*) development and establishment of the connection between the threefold Spiritual Ego and the Monad or Virgin Spirit (*our inner Unity*)—the core SELF or Inner God, the Divine Spark.

ANTAHKARANA —“THE BRIDGE ACROSS TOMORROW”

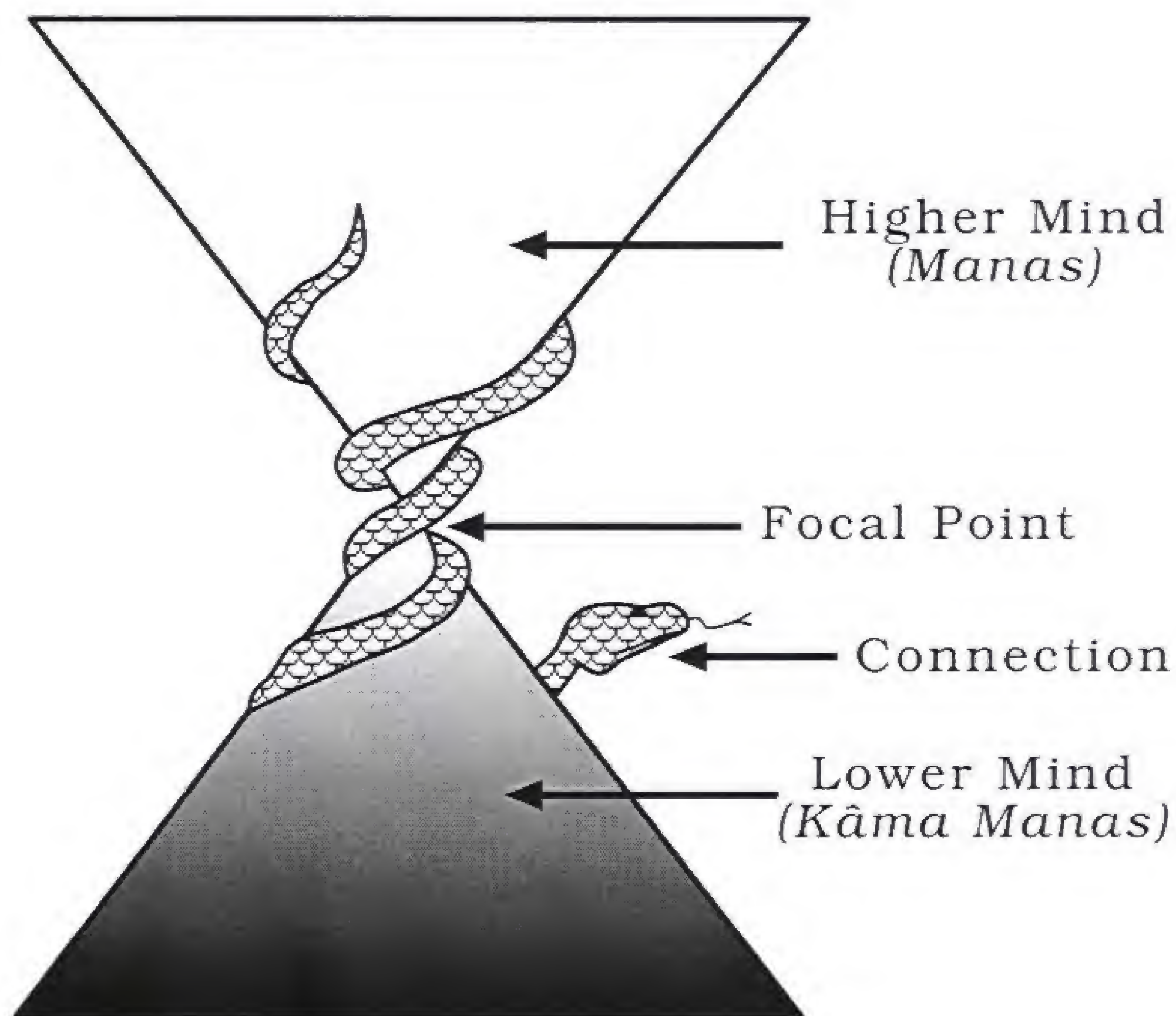
H. P. BLAVATSKY THEOSOPHICAL GLOSSARY:

“**Antahkarana** (Sk.), or Antaskarana. The term has various meanings, which differ with every school of philosophy and sect. Thus Sankarâchârya renders the word as ‘understanding’; others, as ‘the internal instrument, the Soul, formed by the thinking principle and egoism’; whereas the Occultists explain it as the *path* or bridge between the Higher and the Lower Manas, the divine *Ego*, and the *personal* Soul of man. It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.”

GLOSSARY OF SANSKRIT TERMS:

“Antahkarana, which is more frequently written as Antaskarana: literally between (*antar*) the acting (*karana*—which is derived from the verbal root *kri*, to do, to act: hence the intermediate instrument.) Antahkarana is usually regarded by H. P. Blavatsky as the bridge between the Lower Manas and Higher Manas: ‘that path which lies between thy spirit and thy self,’ as *The Voice of the Silence* expresses it.”

THE SERPENT OF WISDOM



The serpent symbolizes Antahkarana, the "Internal Instrument" of the Higher Ego, which serves as the connection between higher and lower mind.

THE FIRST STEP

Jraenius in "The Regimen of Sol"

"In the beginning of our work, through the cooperation of heat, both internal and external, and the moisture of the matter concurring, our Body gives a Blackness unto pitch, which for the most part happens at forty, or at most, in fifty days. [This may refer to years of age.]

*"This color discovers plainly that the two natures are united [this is the division of attention in self-observation that does the work and generates the heat] and if they are united, they will certainly operate one upon the other, and alter and change each other from thing to thing, and from state to state, until all come to one nature and Substance Regenerate, which is a **new Heavenly Body**.*

"But before there can be this renovation, the old man must necessarily be destroyed, that is, thy first Body must rot and be corrupted, and lose its form, that it may have it repaid with a new form, which is a thousand times more noble.

*"Remember, then, this alchemical maxim, namely, that 'a sad, cloudy morning begins a fair day and a cheerful noontide.' Thus [as the Psalmist proclaimed] '**they who sow in tears shall reap in joy**' [Ps. 126:5]."*

So, there is no "free lunch"—we have to pay our tuition!

THE FIRST STEP

The first step in personal transformation is to split ourselves inwardly and psychologically into TWO persons:

(1) The one is to be an **IMPARTIAL OBSERVER** from the point-of-view of the highest and noblest part of our nature with which we are in touch and which sincerely aspires to positive and constructive change. As this part develops and grows stronger, it will progressively merge with the Higher Ego, freeing itself from all influences of the Personality so that it may observe ALL aspects of the Personality, *including attitudes*. This means that it must become completely objective, impartial and uncritical. For a long time *this Observer will be completely passive and the Personality active*. In the beginning, the Observer will be completely powerless to change the Personality.

(2) The other part is to consist increasingly of **ALL ASPECTS OF THE PERSONALITY**—bodily sensations, vitality, sense perceptions, feelings, urges, appetites, emotions, thoughts and, ultimately, attitudes. This part will be the *active agent* for some time.

As we become more advanced in our development, the first part, the *Observer*, will become the *active agent* of the higher Ego, and the *Personality*, or second part, will become the *passive servant* of the Higher Ego through which the Ego may express itself more and more completely at this present Planetary level.

This whole process is the building of **Antahkarana** or the "Rainbow Bridge"—literally the "*Internal Instrument*" of the Higher Ego—the link between Higher mind and lower mind. The first step of psychologically splitting ourselves into Observer and Observed is akin to the Polarization of the ONE LIFE at the beginning of a Great Cycle of Manifestation, or *Manvantara*, into the subjective I-centered Spirit or Persona—Father **Self**, and the objective external Matter or Material Nature—its outer world or **Mother-Space**. As explicitly stated in the Emerald Tablet of Hermes (*the Tabula Smaragdina*):

"It is true, no lie, certain, and to be depended upon, that the Superior agrees with the Inferior and the Inferior with the Superior to effect that One Truly Wonderful Work."

The creation of the OBSERVER signals the birth of the CHRIST CHILD in us. Its development in the beginning is precarious, and as Jesus admonished:

"It would be better for a man that a millstone be placed first about his neck and he cast into the sea than he should offend one of these little ones."

**THE CORE THEORY OF
TRANSMUTATIONS**

CARRIERS OF THE LIFE-FORCE IN THE PRODUCTION OF ALCHEMICAL TRANSMUTATIONS

Aestheticized Emotions— bring to bear that aspect of the Life-Force which *transmutes the vital body*. This results in sharpened sense perception and awareness of life impressions, and builds the “Soul Body.”

Focusing of the Attention at the Highest Level of the Analytical Mind and that of the Abstract Mind — brings to bear that aspect of the Life-Force which *transmutes impressions of life events* to sharpen our power of observation and discrimination.

Focusing of the Attention at the Level of the Intuition — brings to bear that aspect of the Life-Force which *transmutes the analytical mind* to its highest potential.

Surrender of the Personal Self to Higher Being — brings to bear that aspect of the Life-Force which *transmutes highest intellect* to abstract mental power and intuitive perception, to build the “Causal Body.”

THEORY OF THE TRANSMUTATIONS OF SPIRITUAL ALCHEMY

The work of personal transformation in Spiritual Alchemy is to prepare the personality for union with the Higher Ego or Spiritual Triad. This preparatory work consists of a series of conscious efforts and special exercises in awareness that bring the Universal Life-Force to bear at various levels of our Being to purify and transmute the four bodies of our Personality. These transmutations result in raising the vibrations of these bodies so that they may be more receptive to higher spiritual influences. This allows them to operate harmoniously and in unison to channel these influences, which transmit the higher wisdom of the Spiritual Ego, to the physical brain.

Work on **the dense physical body**—which may be considered as the outer shell of the Personality that allows us to function in this Dense Physical Region of chemical solids, liquids and gases—needs no special comment other than the commonly accepted living practices of proper diet, exercise, fresh air and water, stress management and sufficient rest.

The vital body or etheric double, which replicates and interpenetrates the dense physical body atom-for-atom, functions in two major ways. Its **first function** is to serve as the medium for the Vital Force (*which originates from the Sun*) to maintain and propagate the dense physical body. This **vegetative function** is carried out through use of the two lower “prismatic” or predominantly particulate ethers or plasmas of Potency, or degree of agglomeration, “96”. We have here a relative number which describes the vibratory rate of various levels of energy or force-matter in a table of values ranging from the finest “First Matter of the Absolute,” or undifferentiated “Chaos” (*MOTHER SPACE*)¹, of potency “1”, to the hypothetically densest substance “24,576” postulated to exist in “Black Holes.”²

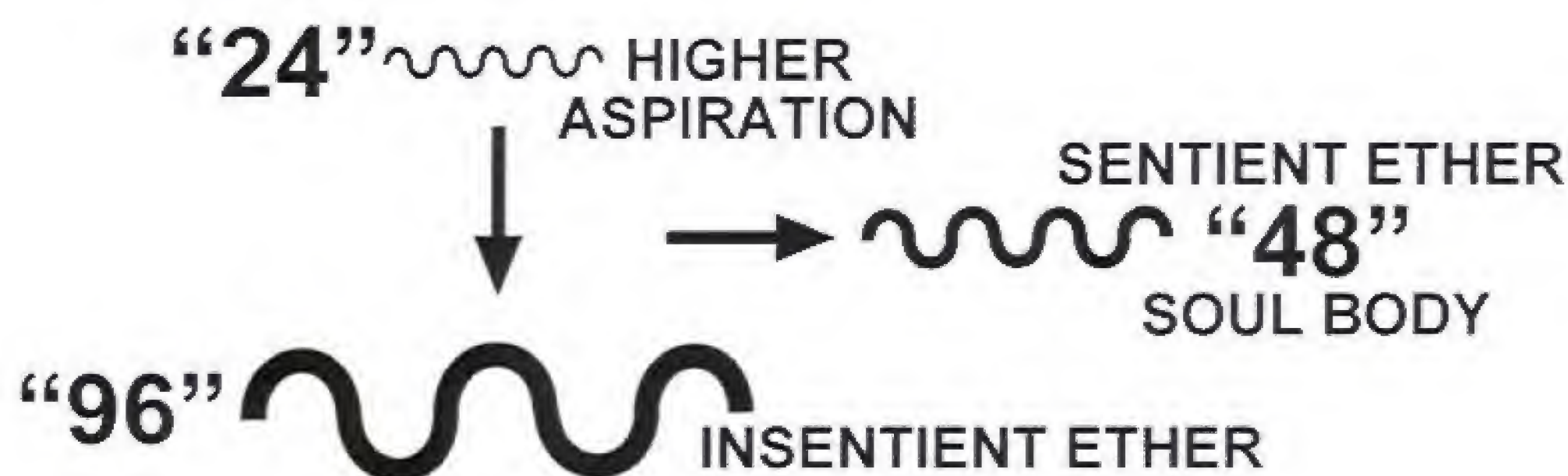
The **second function** of the vital body is to serve as the medium of sense perception and memory of immediate life-events or impressions. This **sentient function** is carried out through use of the two higher “plastic” or predominantly wavelike ethers or plasmas of Potency “48”. In this capacity, the vital body acts as an interface between the physical brain and the psychic centers of the desire

¹This is the Ground of the Objective Worlds, and is the state of maximum randomness or disorder (*entropy*).

²Please refer to the “Table of Potencies of Force-Matter” on page 86, and also the table and diagram at the end of this essay.

(astral) body and mental body, transmitting impulses from these centers to the physical brain.

The first transmutation of Spiritual Alchemy takes place with the vital body. Here, repetition of aesthetic and altruistic practices, and the reading of, and meditation on, inspirational writings, brings the Life-Force to bear as a digestive agent (*analogous to an enzyme*)—or in alchemical terms, the **Azoth**—of Potency “24”, the vibratory rate of our highest (*finest*) emotional force-matter (“*desire-stuff*”). This digestive energy is carried by the emotional force of our highest aspirations, and it transmutes lower etheric substance “96” to higher etheric substance “48”. This digestion may be thought of as the breaking up of larger agglomerates into smaller agglomerates of “Ultimate Physical Atoms.”³ It may also be looked upon as the merging of a higher and a lower vibration into one of intermediate vibratory rate:



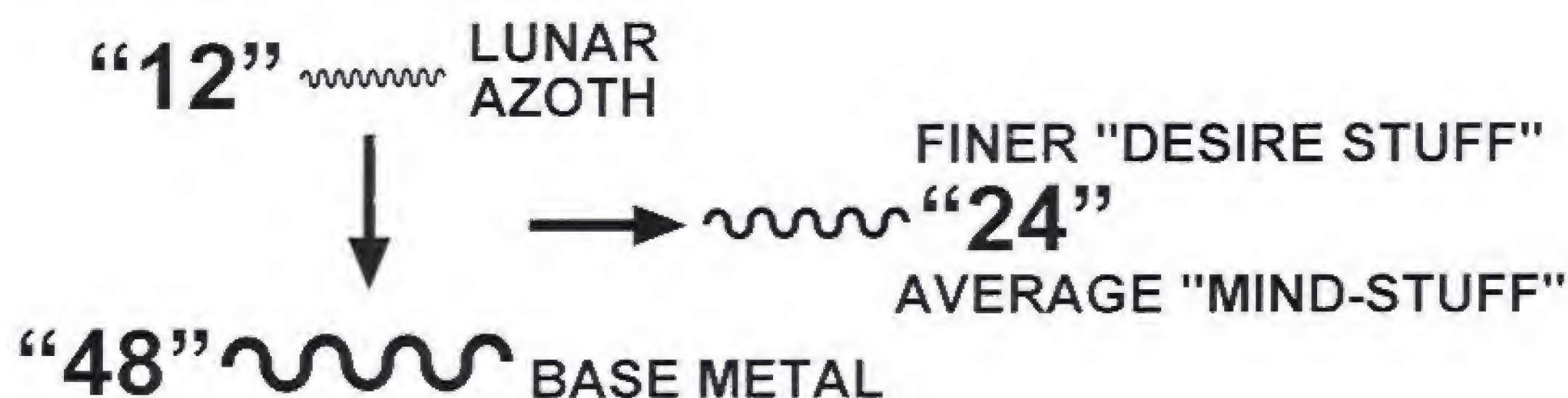
The transmutation of the lower insentient “vegetative” ethers of “creaturehood” to the higher “spiritual” ethers of sentience refines the vital body, rendering it more responsive to finer perceptions. This process also helps to build the **“Soul Body”** (*Soma Psuchichon*) or “Golden Wedding Garment,” which vehicle, when sufficiently developed and organized, can be separated from the lower aspect of the vital body that remains with the dense physical body to keep it alive. The “Soul Body” serves as an outer vehicle of sense perception in the Etheric Region of the Physical World for healing work. A person so constituted is called an “Invisible Helper.”

The next transmutation, which may be called **“the First Great Alchemical Transmutation of ‘Base Metals’ into ‘Silver’,”** involves work on the emotional (*desire or astral*) and concrete mental bodies. This transmutation occurs in two steps: **The first step “digests” the “food” of raw impressions—** etheric, astral and mental “substances” of potency “48”—to (1) the highest

³The “Ultimate Physical Atom” or “*Anu*” is the fundamental energy pattern of the Physical World. A conception of it has been portrayed in the “*Babbitt Atom*” shown at the end of this essay. Please refer, also, to the table entitled “‘Atomic’ and ‘Molecular’ Organization of World Levels” at the end of this essay.

emotional force-matter (*"desire-stuff"*) or medium of the finest, positive, aesthetic and altruistic feelings (*Potency "24" that has cognitive power*); and (2) average mental force-matter (*"mind-stuff"*) of Potency "24" that serves as the medium for enhanced day-to-day reasoning and reckoning.

This first step consists of a special act of self-awareness, which may be called, variously, "Self-Remembering," "Self-Recollectedness" or "Prayerfulness," and which brings to bear the Life-Force as "Azoth" of potency "12", a "digestive" agent having the vibratory rate of our highest (*finest*) concrete "mind-stuff." It may be called the "LUNAR AZOTH," and acts through the force of our attention or awareness being directed and focused from the perspective of the highest level of our concrete or analytical mental organization—*our intellectual discriminatory power*.



Self-Remembering, which acts as a "*Conscious Shock*," bringing us to a more intense state of awareness than we normally experience in our ordinary "waking" consciousness, may be described as a "breathing in and out" of the attention or awareness between external and internal events on the one hand, and our inner reaction to these events on the other hand. In other words, we are experiencing things like bodily sensations, emotions and thoughts generated either from within ourselves or through an external event like an encounter with another person, while at the same time, *being aware of ourselves experiencing these things*! In this way, by gathering in all our attention and focusing it deliberately through an act of will, our state of conscious-awareness is raised. We become more truly awake, the required shock is administered, and although often uncomfortable, we can respond much more intelligently to situations than we normally do.

This process, as can be seen, brings down the force which digests the "food-of-impressions" and enables us to consciously assimilate our life experiences. In this manner we learn and develop ourselves much more than we ordinarily would from these experiences. We also become more psychically energized and stimulated (*you can actually feel these energies*). Normally, as so

often happens, people take in impressions⁴ for the most part unaware of them and store them subconsciously where they may fester unresolved. This frequently is a source of anxieties and other negative emotions that are destructive to health by virtue of the fact that they enervate rather than energize.

As an aside, about the terms "**Self-Remembering**" and "**Self-Recollectedness**," consider the literal construction of the words "re-member" and "re-collect" which implies a gathering-in of something. Consider also that the true meaning of prayer and prayerfulness is the process of connecting up⁵ and getting in touch with our own Higher Nature, in which Self-Remembering is the first stage. Finally, I suggest that a first step in practicing Self-Remembering is to focus as much of the attention as possible on some aspect of the physical body, such as awareness of breathing, or the circulation of the blood, or the sensations in a specific body part such as a hand. ***The physical body is then used as a rallying point for the attention.*** Later, we can learn to be aware of our emotions and our thoughts, and eventually even our attitudes! Becoming adept at this self-awareness of attitudes and motives is an absolute necessity in gaining self-mastery and succeeding in the process of positive spiritual self-transformation.

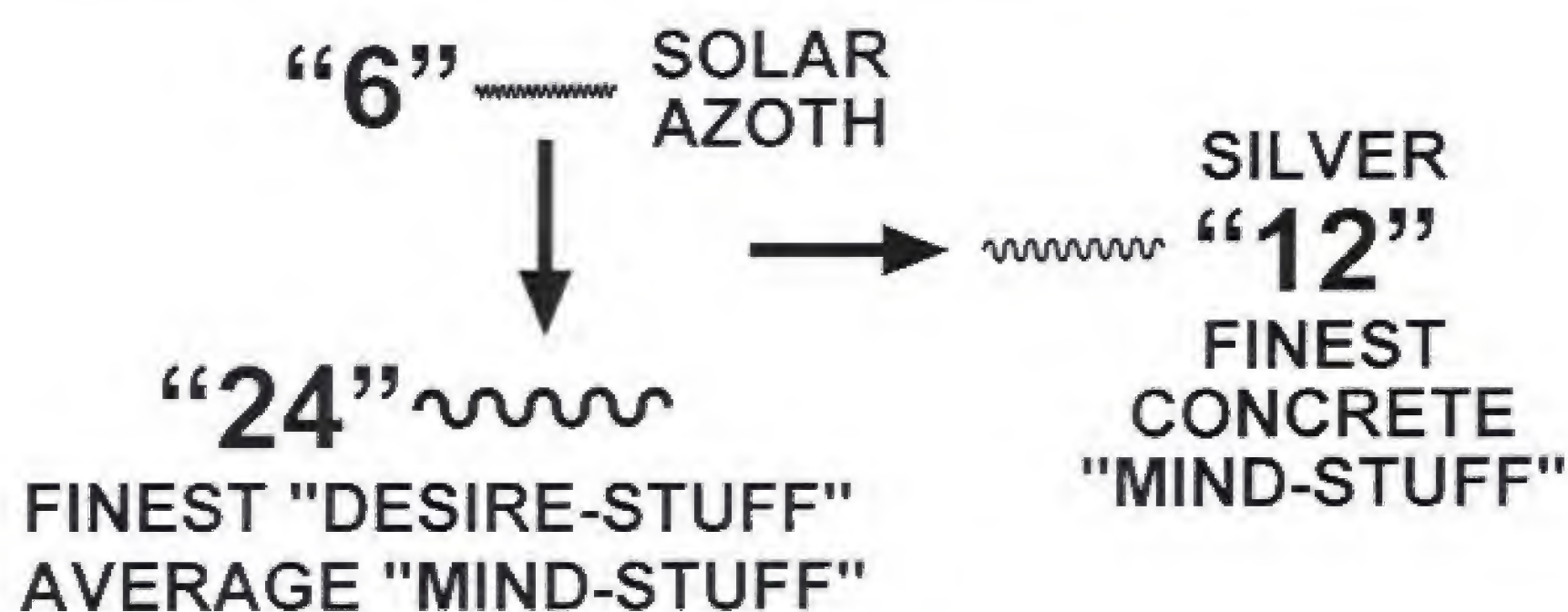
The second step in the "First Great Alchemical Transmutation" of "Base Metals" (i.e., *raw impressions*—"48") into "Silver" (i.e., *highest concrete "mind-stuff"*—"12") involves a still higher and deeper process of Self-Recollectedness by which we bring down the Life-Force to bear as "Azoth" of Potency "6", a "digestive" agent having the vibratory rate of our abstract mental energy, or "mind-stuff," or force-matter of the Causal Body or *Augoeides*—the permanent vehicle of the "Higher" or Reincarnating Ego. In this state we become aware from an even higher vantage point than that of the first stage (i.e., *the higher concrete mind*), namely, in this second stage, ***that of the intuitive level, one of much greater wisdom and broader perspective.*** This more potent "digestive" agent "6" may be called the "SOLAR AZOTH," and acts to transmute average concrete "mind-stuff"—"24" to highest concrete "mind-stuff"—"12", our Alchemical Silver. This is accomplished through the power of an aspect of the Vital Force or *Prana* directed from the *Splenic Chakra*, and/or an aspect of the

⁴We literally breathe in pictures of life events, as they occur, impressed upon the "reflecting ether," that most evanescent of the physical plasmas. This is carried by the freshly-aerated blood to the left ventricle of the heart where the impressions carried by the etheric medium are "downloaded" into the *seed atom of the physical body* located there. This important energy pattern (*called by Rosicrucians the "Book of God"*) serves as the permanent record (*for the duration of the physical life*) of life events, to serve as a subconscious mind. These events will be experienced in reverse order by the consciousness upon the death of the physical body.

⁵In this vein, the word "*religion*" means literally "*re-linking*," and the word "*yoga*" means literally "*yoking*" or "*connecting*."

Kundalini Serpent Fire or Creative Force directed from the *Root Chakra*. Highest "desire-stuff" or *Astral* force-matter—"24" might also be transmuted in this second step. In any event, this "mind-stuff"—"12", our Alchemical Silver, ***must be accumulated in sufficient quantity*** before we can carry out the "Second Great Alchemical Transmutation of 'Silver' into 'Gold'"—the "digestion" of substance "12" into substance "6". Substance "12" can be squandered and its formation inhibited in so many ways, for example:

- *Through worry and other negative emotions such as fear, anger and resentment.*
- *Misuse or non-use of mind potential.*
- *Over-directing the attention toward sensual urges and frivolities.*
- *Excessive talking (both inner and outer), negative imagination, and other unnecessary expenditure of energy.*

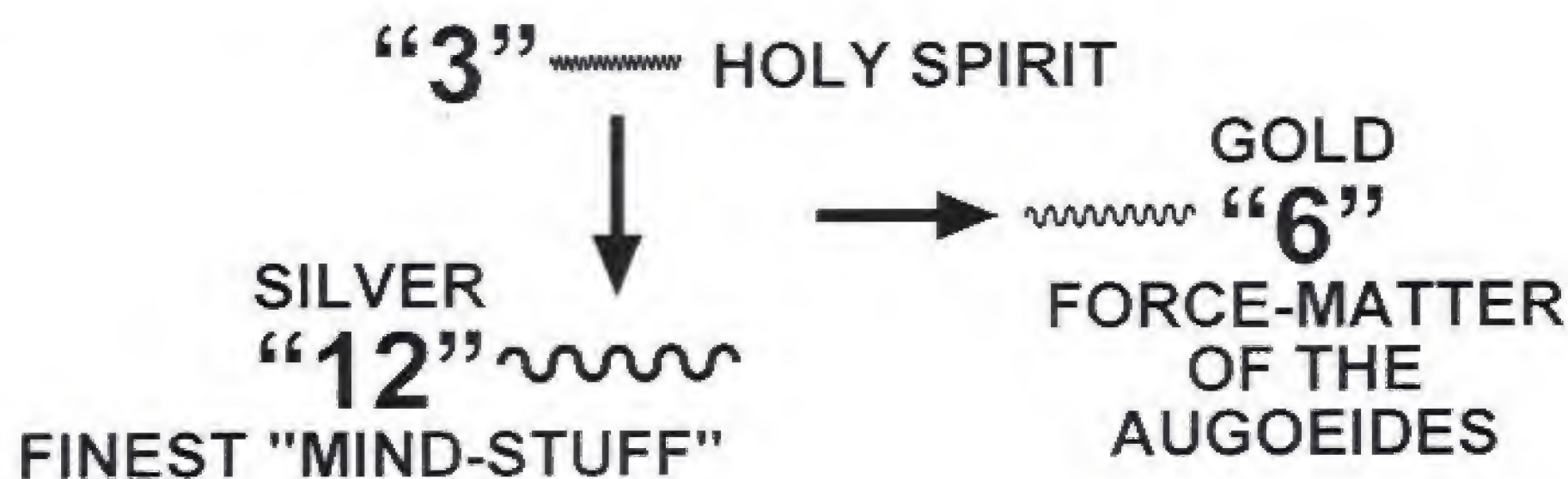


So this, then, suggests a deeper meaning to the admonition of the Christ that:

"To him who hath, more will be given; but with him who hath not, even that little that he hath will be taken away."

Finally, "The Second Great Alchemical Transmutation of 'Silver' into 'Gold'" defies adequate description in words. It is something that must be experienced by each of us as individuals. One person's experience of it may differ considerably from that of another, and it may vary in intensity from person to person. I can best describe it as a process of self-surrender—that is, surrender of the personal will of the lower nature to that of the Higher Self or Spiritual Ego, Adoration or Union with our Inner Divinity or Monad (*which is Union with God*), and the "breathing in" of the Holy Spirit—the "Outpouring or Light of the Solar Logos." This is a second "conscious shock" which, without exaggeration, completely shatters for an instant our identification with the Personality. The impact of this "shock" brings down the Universal Life-Force to bear in the most potent form that we can possibly endure and still preserve the

integrity of our individuality.



This, Alchemically speaking, is the “Highest Azoth” or “Universal Mercury.” Our Alchemical “Gold” is then the abstract “mind-stuff” or force-matter of the Causal Body, the “*Augoeides*” or “Vesture of Light.” This is the only substance that is not digested by the Holy Spirit, and the finest, most energetic substance that we can specialize and organize at our present stage of evolution. The *Augoeides*, then, is the only vehicle that can contain the Holy Spirit, and its formation in us comprises **the Holy Grail**, the Chalice that is filled with the Light of the Solar Logos, literally the Blood of the Solar Christ!

With this formation, we become **the Philosopher’s Stone**, a channel for the Universal Agent of Transmutation—the LIFE-FORCE—the “Tincture of the Philosophers.” This is the aim of the **Great Work or “Magnum Opus”** of Spiritual Alchemy, the Science of Personal Transformation. The individual so transformed is said to be “Christed,” to be “filled with the Holy Spirit,” and is called the “Magistry.”

For diagrammatic and tabular illustration of the theory of Alchemical Transmutations presented in this essay, please refer especially to the table and diagram shown on pp. 86 and 87, as well as to the remaining discussions and illustrations which follow in this section. This is especially well illustrated in the diagrams in the next section entitled “The Enneagram as an Alchemical Diagram: the Food Octaves” (*beginning on p. 100*).

CHARACTERISTICS OF THE PHILOSOPHICAL PRINCIPLES

(Compare horizontally, not vertically)

<u>Mercury</u>	<u>Sulfur</u>	<u>Salt</u>
Neutral	Positive	Negative
Hermaphrodite	Masculine	Feminine
Reconciling	Active	Passive
Omnidirectional Omnipresent	Directional Vectoral	Inertial Fixed
Sphere	Pyramid-Prism	Cube
Balance	Will in Action	Receptive Foundation
Sattva	Rajas	Tamas
Sushumna	Pingala	Ida
Sensory nerve segment of spinal cord	Motor nerve segment of spinal cord	Sympathetic nerve segment of spinal cord
Wisdom	Impetuosity	Understanding
Father/Son	Holy Spirit	Mother-Space
Air-Water	Fire	Earth-Water
Solvent	Stirring Action	Solute
Spirit/Life	Soul	Body
Logos	Divine Workman	Celestial Virgin
Royal Arch	Jachin	Boaz
Middle	Right	Left
Harmony	Volition	Stability
Rhythm	Passion	Resistance
Mercury	Sun, Mars	Moon
Tao	Yang	Yin
Dissolving/Penetrating	Agitating	Crystallizing

TABLE OF POTENCIES OF FORCE-MATTER

ABSOLUTE (can't get any finer)



THE FATHER (Pure Spirit)

1 Chaos

3 Holy Spirit

6 Solar Azoth
Kundalini

1 Celestial Virgin

3 Shamayim

6 Fire-Mist
Causal Body

Root Fire

Root Water

Root Air


Root Earth


12 Lunar Azoth


24 Higher Aspirations

48 Coarser "Desire-Stuff"

96  Vitality

192  Enzyme Power

384  Solvent Power

768  Base Food

3 Highest "Mind-Stuff"

6 Average "Mind-Stuff"
Higher "Desire-Stuff"

12 = 3 Higher Ethers
Raw Impressions

15 = 6 Lower Ethers, Physical Fire

12 = 3 Air and other Gases

15 = 6 Water and other Liquids

21 = 3 Finer Solids
Digestible Organic Food

1536

3072 Stable Synthetic
Polymers

6144

15 = 6 Coarser Organics like Cellulose

12 = 3 Amorphous Minerals, Sand, Soil

15 = 6 Crystalline Minerals, Metals

12288

21 = 3 Highly Compressed Matter, as in
"Neutron Stars"

24576

24 = 6 "Black Holes"

ABSOLUTE (can't get any coarser)

Both Absolutes merge into undifferentiated Chaos ("Black Holes" are theorized to have a singularity or dimensionless point of space at their center which would serve as the connection between the Absolutes).

THE TRANSMUTATIONS OF SPIRITUAL ALCHEMY

PATIENT PERSISTENCE IN WELL-DOING

*Higher Aspirations, Altruism,
Loving Self-Forgetting Service*

LIVING A LIFE OF QUALITY AND SERVICE

*Repetition of Aesthetic and
Altruistic Practices*

AS
AZOTH
24

DIGESTED TO

96

Lower Ethers of Creaturehood
and the Vegetative Nature

VITALITY — INSENTIENT

*"Occult development begins
with the vital body."*

48

Higher Spiritual Ethers of the Soul
Body — **COARSEST MEDIUM OF**

**SENTIENCE (SENSE PERCEPTION)
AND MEMORY**

SELF-RECOLLECTEDNESS, PRAYERFULNESS

*Lofty and Noble ideas
and Thoughts, Esoteric
Studies*

AS
AZOTH
12

DIGESTED TO

48

Raw Impressions and Coarser
Emotional Energy of Sensual Urges

BASE METAL

24

Higher Emotional Energy and
Average "Mind-Stuff" for Loftier
Feelings and Enhanced Capacity
for Day-to-Day Reasoning

**First Great Alchemical
Transmutation of Base
Metals into Silver**

*Solar Azoth,
Fire-Mist, Creative
Sex-Force (Kundalini
Serpent-Fire)*

AS
AZOTH
6

DIGESTED TO

24

Average "Mind-Stuff"

BAPTISM OF WATER

Highest (Finest) Concrete Mental
Energy or "Mind-Stuff"

12

SILVER

**WITH WHICH WE REASON, BUT WHICH
IS THE "SLAYER OF THE REAL"**

SELF-SURRENDER, ADORATION, BREATHING IN THE HOLY SPIRIT

*Holy Spirit,
Highest Azoth*

AS
AZOTH
3

DIGESTED TO

12

Highest Concrete "Mind-Stuff"

BAPTISM OF

SILVER

HOLY SPIRIT

Abstract Mental Energy: Force-Matter
of the Augoeides or
Causal Body

6

GOLD

**Second Great Alchemical
Transmutation of Silver
into Gold**

**THE SUBTLE INTUITIVE INNER KNOWER WHICH
CAN SEE THE DIVINE PATTERN—THE REAL**

"ATOMIC" AND "MOLECULAR" ORGANIZATION OF WORLD LEVELS

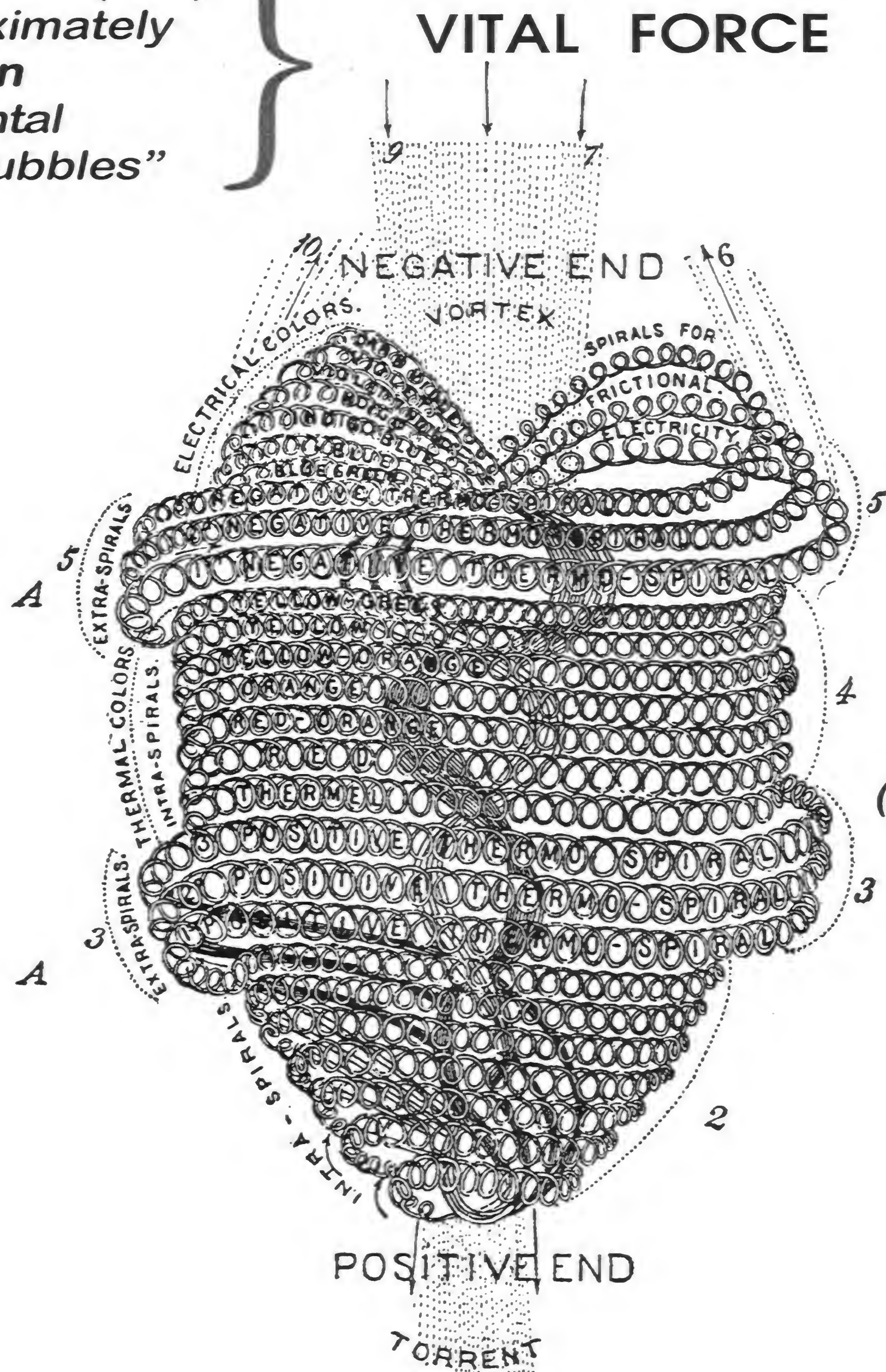
<u>World Level</u>		<u>Number of "Bubbles" in Ultimate "Atom"</u>	<u>Number of "Bubbles" in Densest "Molecule"</u>
<u>Logoic</u>		49 ⁰ (1)	49 (49 ¹)
<u>Monadic</u>		49 ¹ (49)	2401 (49 ²)
<u>Divine Spirit</u> (<i>Atmic</i>)		49 ² (2,401)	117,649 (49 ³)
<u>Life Spirit</u> (<i>Buddhic</i>)		49 ³ (117,649)	5,764,801 (49 ⁴)
<u>Higher Mental</u> (<i>Higher Manas</i>)			
CAUSAL BODY	1	49 ⁴	
	2	(5,764,801)	
ABSTRACT MIND	3		
<hr/>			
CONCRETE MIND	4	AKASA (<i>Memory of Nature</i>)	
	5		
<u>Lower Mental</u>	6		
	7		282,475,249 (49 ⁵)
<u>Desire or Astral</u>	1	49 ⁵	
	2	(282,475,249)	
	3	Heavenly Region	
<hr/>			
	4	Borderland	
<hr/>			
	5	Purgatorial Region	
	6		
	7		13,841,287,201 (49 ⁶)
<u>Physical</u>	1	49 ⁶	Ultimate Physical Atom ("Anu")
	2	(13,841,287,201)	
	3		
	4	Etheric Region	
<hr/>			
	5	Chemical Region	
	6		
	7		Up to 5.5 X 10 ¹³ (55 trillion) in the largest chemical atoms, e.g. Uranium

Hydrogen Atom = 18 Ultimate Physical Atoms = approximately 2.5 X 10¹¹ "Bubbles"
(smallest chemical atom) (250 billion)

*Fundamental "Quanta" of the Divine Breath of the Solar Logos

THE ULTIMATE PHYSICAL ATOM ("ANU")

Contains 49^6 (7^{12})
or approximately
14 billion
fundamental
divine "bubbles"



The number of
primary coils
(*spirillae*) in
each "wire" is
reported to be
 $1680 = 7! \div 3$

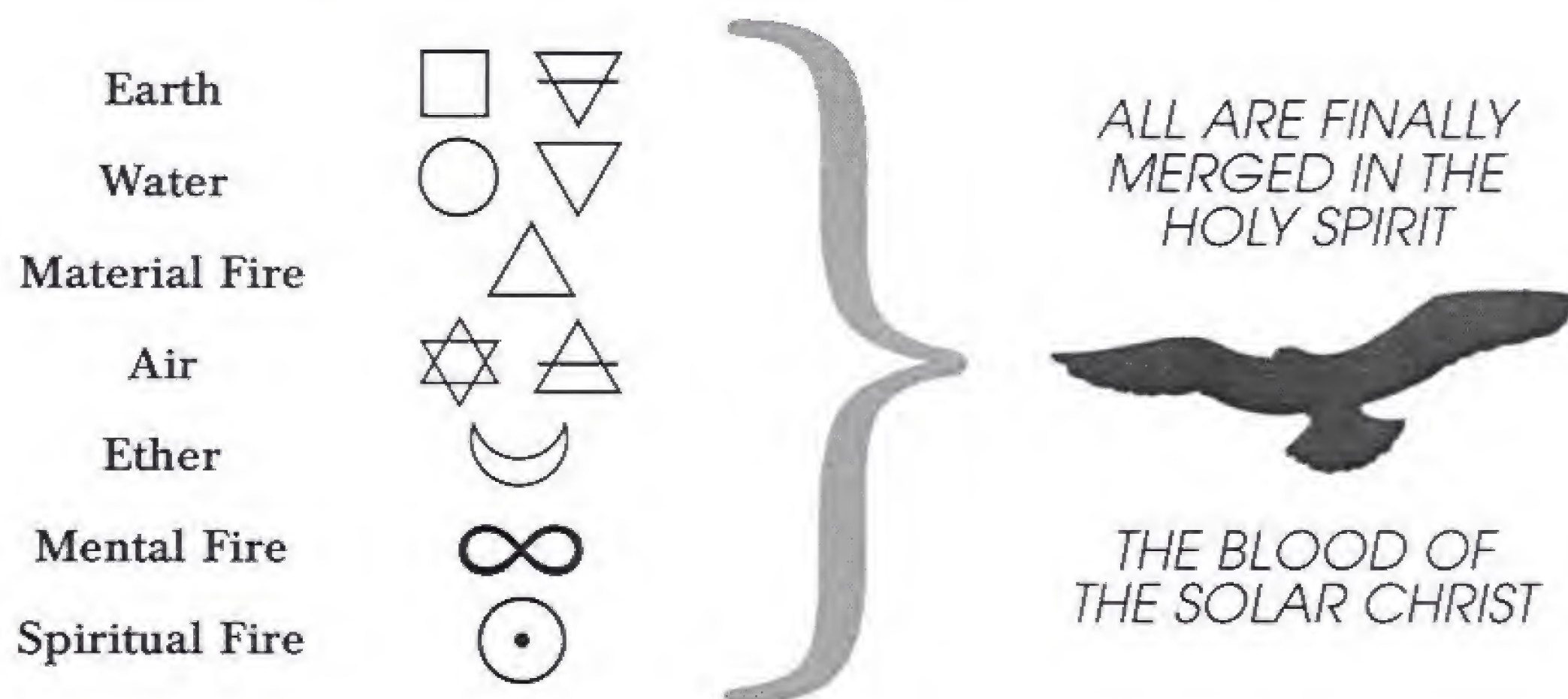
$(7! = 7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1)$

From Babbitt's *Principles of Light and Color*

The Babbitt Atom

THE SEVEN ELEMENTS, METALS AND SACRAMENTS

THE SEVEN ELEMENTS OF ALCHEMY



THE SEVEN SACRED METALS (PLANETS)

Lead (Saturn) ♄	Base Metals (Raw Impressions)
Iron (Mars) ♂	Driving Energy (Iron Will and Determination)
Copper (Venus)* ♀	Affectionate Love
Tin (Jupiter)* ♃	Generosity, Magnanimity and Expansiveness
Quicksilver (Mercury) ☿	Voice of Conscience
Silver (Moon) ☾	Transmuted Concrete Mind
Gold (Sun) ☼	Causal Body or Abstract Mind (Human Spirit)

* Copper (Venus) and Tin (Jupiter) unite to form the alloy Bronze—the transmuted emotions or desire body. This is the first transmutation of Spiritual Alchemy.

THE SEVEN SACRAMENTS

- Baptism—preparation for birth into the Objective Worlds
- Confirmation—preparation for birth of the Mind.
- Eucharist (*the Lord's Supper*)—taking on the Christ Nature.
- Penance—transmuting the Dweller on the Threshold (*Sin-Body*).
- Holy Orders—taking on a Sacred Obligation.
- Matrimony—the Mystic Union of the purified Mind and Heart.
- Anointing of the Dying (*Extreme Unction*)—preparation for birth into the Spiritual (*Subjective*) Worlds.

SUMMARY OF THE TRANSFORMATIONAL ENERGIES AND TRANSMUTATIONS OF SPIRITUAL ALCHEMY

I. SUMMARY OF ENERGIES INVOLVED IN SPIRITUAL ALCHEMY

F O O D S

- 768 — Solid organic food
- 384 — Liquid organic food (*soluble polypeptides and polysaccharides*)
- 192 — Air and other gaseous food
- 96 — Rude physical vitality and lower Pranic fire
- 48 — Raw impressions and higher Pranic fire

D I G E S T I V E E N E R G I E S

- AZOTH 192 — Chemical enzyme power
- AZOTH 96 — Higher chemical enzyme power
- AZOTH 24 — Highest aesthetic emotional fire
- AZOTH 12 — LUNAR AZOTH—Highest concrete mental fire (*Akasa*)
- AZOTH 6 — SOLAR AZOTH—Abstract mental and intuitional (*Buddhic*) fire
- AZOTH 3 — HOLY SPIRIT (*Ruach Ha Kodesh, "Blood of Christ"*)

T R A N S M U T E D H I G H E R B O D I E S

- SUBSTANCE 24 — ALCHEMICAL BRONZE: Venus (*copper*) and Jupiter (*tin*) combine to form the purified and transmuted desire or astral body.
- SUBSTANCE 12 — ALCHEMICAL SILVER: The purified and transmuted concrete mind (*mental body*)
- SUBSTANCE 6 — ALCHEMICAL GOLD: The Causal Body (*the "Holy Grail"*)

II. SUMMARY OF ALCHEMICAL TRANSMUTATIONS IN SPIRITUAL DEVELOPMENT

THE BRONZE TRANSMUTATION

Repetition of aesthetic and altruistic practices—such as listening to fine music, experiencing other fine art-forms, viewing spectacular natural scenery, reading inspirational writings, and performing loving, self-forgetting service to others brings to bear ***higher emotional energy as Azoth of potency 24*** (see the table and diagram on pp. 86 and 87). This ***active digestive energy*** reacts upon the ***passive food of crude vitality***—the lower vegetative ethers or physical plasmas ***of level 96***. These two ***reconcile as the neutral substance 48***—the two higher ethers that serve as the ***media of sense perception and memory*** (passive awareness) of immediate life events or impressions.

The ***first stage of Self-Remembering***—the focusing of the highest level of concrete mental attention or intelligent discrimination—brings to bear ***active mental force as the LUNAR AZOTH of potency 12***. This energy, experienced as vivid awareness of external events, digests the ***passive food of raw impressions (substance 48)***. These two potencies ***reconcile as the neutral substance 24***, which can express as either (1) highest astral substance or “desire-stuff,” the medium of aesthetic feelings and emotions, which has a certain degree of cognitive power; or (2) average mental energy or “mind-stuff,” the medium for day-to-day reasoning and reckoning. We may look upon this as our ***Alchemical Bronze***—the alloy formed from the union of Venusian love and affection (copper) and Jupiterian generosity, magnanimity and expansiveness (tin).

The less energetic of the two ethers of sentience (level 48), called the ***“light ether,”*** which probably consists of “particles” or energy wave patterns of the order of electrons, correlates or resonates with the desire or astral body, and most likely is the one ***transmuted to “desire-stuff” 24***. The more energetic of these, called the ***“reflecting ether,”*** which probably is made up of more evanescent energy wave patterns of the order of neutrinos, correlates or resonates with the concrete mental body, and is most likely the one ***transmuted to average “mind-stuff” 24***.

THE SILVER TRANSMUTATION

The **second stage of Self-Remembering** is a state of true meditation in which our awareness is centered *above the focal point of mind* (see the diagram on p. 3) at the level of **abstract mind** or the *Causal Body*, and may even reach to the level of the **intuition** or *Buddhic Body*. This deeper awareness brings to bear active higher-mental fire as the **Solar Azoth of potency 6**, which energy expresses the **"Inner Knower"** or "Higher Mind of the Heart." At this level, we can see all-at-once everything about the form-side of our nature, and can observe our attitudes and motives. **This is our Voice of Conscience** that sees the "big picture"—the global perspective, the REAL.

This potent digestive energy interacts with the passive substances or foods of "desire-stuff" and "mind-stuff" of level 24—which we might say function at the mid-level of cognition. **These two potencies reconcile as the neutral substance or force-matter 12—highest concrete mental energy**—that serves as the medium of our most intelligent discriminatory power. We may consider this very important energy as our **Alchemical Silver**, which is crucial because it provides the connecting link with our subjective spiritual principles. It has been called **Akasa**, the medium upon which is impressed or recorded the **True Memory of Nature** or the "Akasic Records" of all events that have occurred during the Planetary Cycles of involution and evolution. It has also been called the **"Brain Dew"** which flows in from the mental body at the *Crown Chakra* complex or "Gate of Brahma" (*Brahma Randhra*) at the top of the head. We must learn how to conserve and build up an ample store of this precious resource.

THE GOLD TRANSMUTATION

This final process completes the series of transmutations which are necessary for the consummation of the "Great Work" of Spiritual Alchemy or Regeneration to produce the Magistery—the glorious vehicle through which the Virgin Spirit or Monad may express Itself as a Divine Incarnation or Avatar. This transmutation cannot be adequately described in words, but must be experienced. It may be said that it involves **self-surrender and adoration of the Divine in us**, and the **breathing in of the Holy Spirit or highest Azoth**. This highest breath brings to bear the highest form of the Azoth with which we can work at our present stage of evolution, which **most potent active digestive energy of level 3** interacts with the **passive "substance" 12**. These two potencies

reconcile as the neutral substance 6, the abstract “mind-stuff” of the Causal Body or *Augoeides*, which may be looked upon as our **Alchemical Gold**.

We cannot undergo this final great alchemical transmutation until we have first entered into a **deep state of Self-Awareness or Self-Remembering**, and have also accumulated an ample supply of our Alchemical Silver or substance 12. In this state we experience a **superior clarity of mind** and the capacity of sharp and **intelligent discrimination or discernment**—the prerequisite of inner peace and calmness. The experience of this ultimate transmutation will be different for each person, and may be described as an ecstatic state and one of intense contemplation, expansiveness and defocusing of the Personality. This process should only be attempted after we have (1) sufficiently mastered our emotional and mental natures; (2) purified and raised the vibrations of our vital, desire and mental bodies by means of the earlier transmutations, described above; (3) achieved a state of inner balance and harmony; and, at the same time, (4) developed the ability to remain grounded in the Physical World, while (5) maintaining our inner integrity under the most difficult circumstances.

The Causal Body is our jewel. Because it is built and organized out of **energy of potency 6** (abstract mental fire or “mind-stuff”) in our scale of force-matter, it is not digested by the active energy of potency 3—that of the *Holy Spirit* or creative outpouring of the Third Aspect of the Solar Logos. It, the Causal Body, therefore functions in us as the **Holy Grail**—the only vehicle that can contain the Holy Spirit—through which we may become **“filled with the Holy Spirit.”** This capacity to serve as the Chalice for the ultimate transforming force is the **true Philosopher’s Stone**—the only agency that can ultimately transmute the “sins of the world.”

The Stages of Bhakti Yoga

Intensifying the Devotional Nature—the Key to the Second Conscious Shock

"Stage 1—The Peaceful — The man worships God without the fire of love in him, without its 'madness' in his brain—just the commonplace love, a little higher than mere forms and ceremonies and symbols, but not like the madness of intensely active love."

"Stage 2—Servantship — It comes when the man thinks he is the servant of the Lord. The attachment of the faithful servant is his ideal. This stage can also take the form of the love of a child for its father—God is our Father. In this stage we are in a subordinate position of relationship."

"Stage 3—Friendship — 'Thou art our beloved friend.' A man is able to open up his heart to God as he would to a close friend. There is the idea of equality between two friends. God becomes our friend to whom we can confide the deepest secrets of our hearts and who will not judge us harshly for them. God is then our playmate—we are so immersed in pure love that we do not even know that he is God!"

"Stage 4—Loving God not as Our Father but as Our Child — This is a discipline to enable us to detach all ideas of power from the concept of God. The idea of power brings with it awe. There should be no awe in love. To conceive God as mighty, majestic and glorious, as the Lord of the Universe, or as the God of Gods, the lover says he does not care. It is to avoid this association with God of the fear-creating sense of power that he worships God as his own child. The child's position is that of the receiver, and out of love for the child, the devoted parents will give up their bodies a hundred times over. This is the idea of the Baby Jesus with Christians." [And so we should look upon it when the birth of the Christ Child occurs in us.]

"Stage 5—Sweet — As the love between man and woman. In this representation of divine love, God is our husband. We are all women; there are no men in this world; there is but one man, and that is He, our Beloved. All that love which man gives to woman, or woman to man, has here to be given up to the Lord. Who in this Universe is more fit to become the husband but He. Whom else can this heart love? He is the most beautiful, the most sublime—He is beauty itself, sublimity itself. To him who has been blessed with such a relationship, the whole of nature changes, worlds vanish, suns and moons die out, and the Universe itself melts away into that one infinite ocean of love. This is the perfection of the madness of love."

"Ah!, but the true spiritual lover does not rest even there; even the love of husband and wife is not mad enough for him, so that he takes up also the idea of illegitimate love, because it is so strong; the impropriety of it is not at all the thing he has in view. The nature of this love is such that the more obstructions there are for its free play, the stronger and more passionate it becomes."

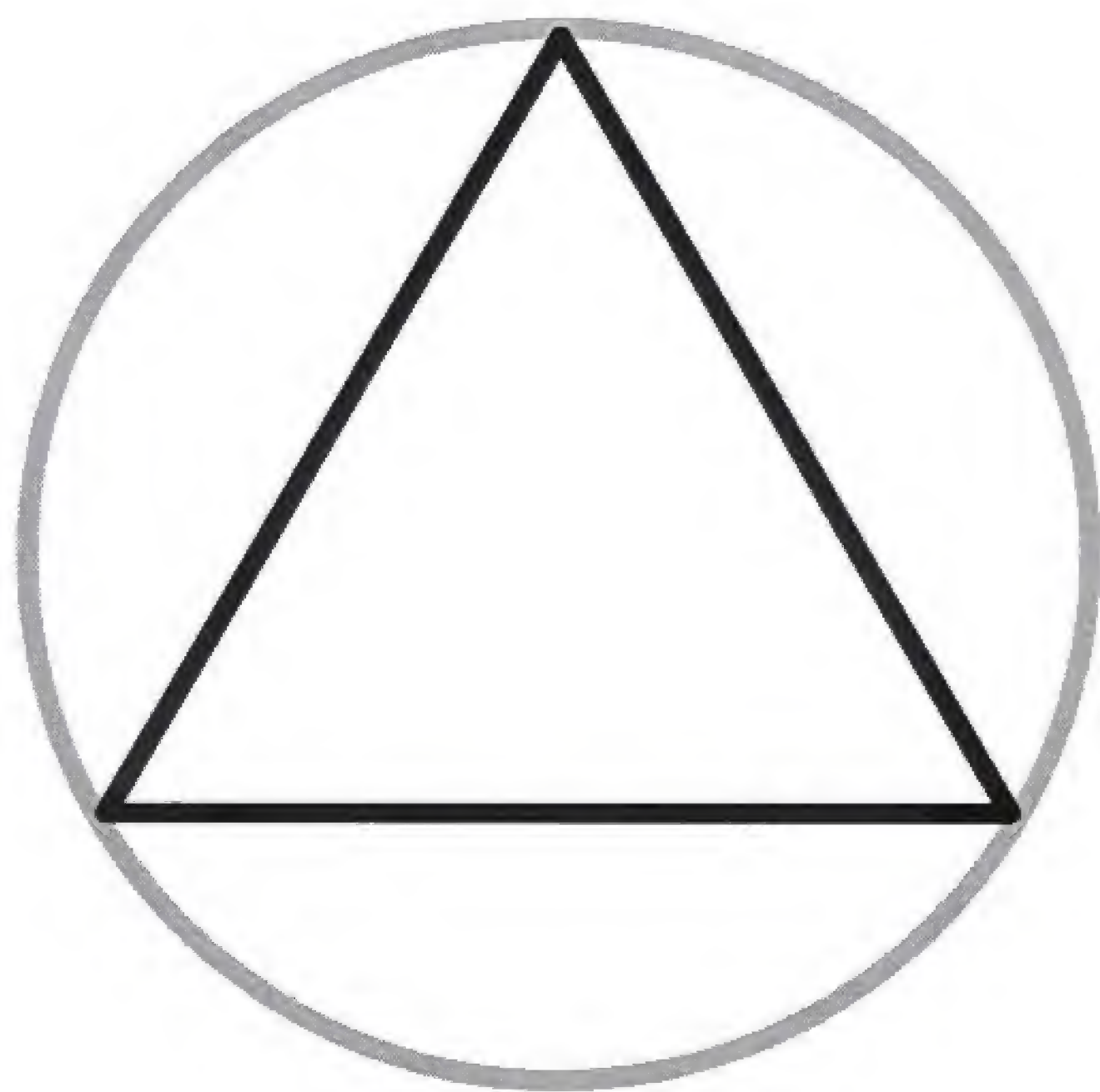
Swami Vivekananda

**THE ENNEAGRAM AS AN
ALCHEMICAL DIAGRAM;
THE FOOD OCTAVES**

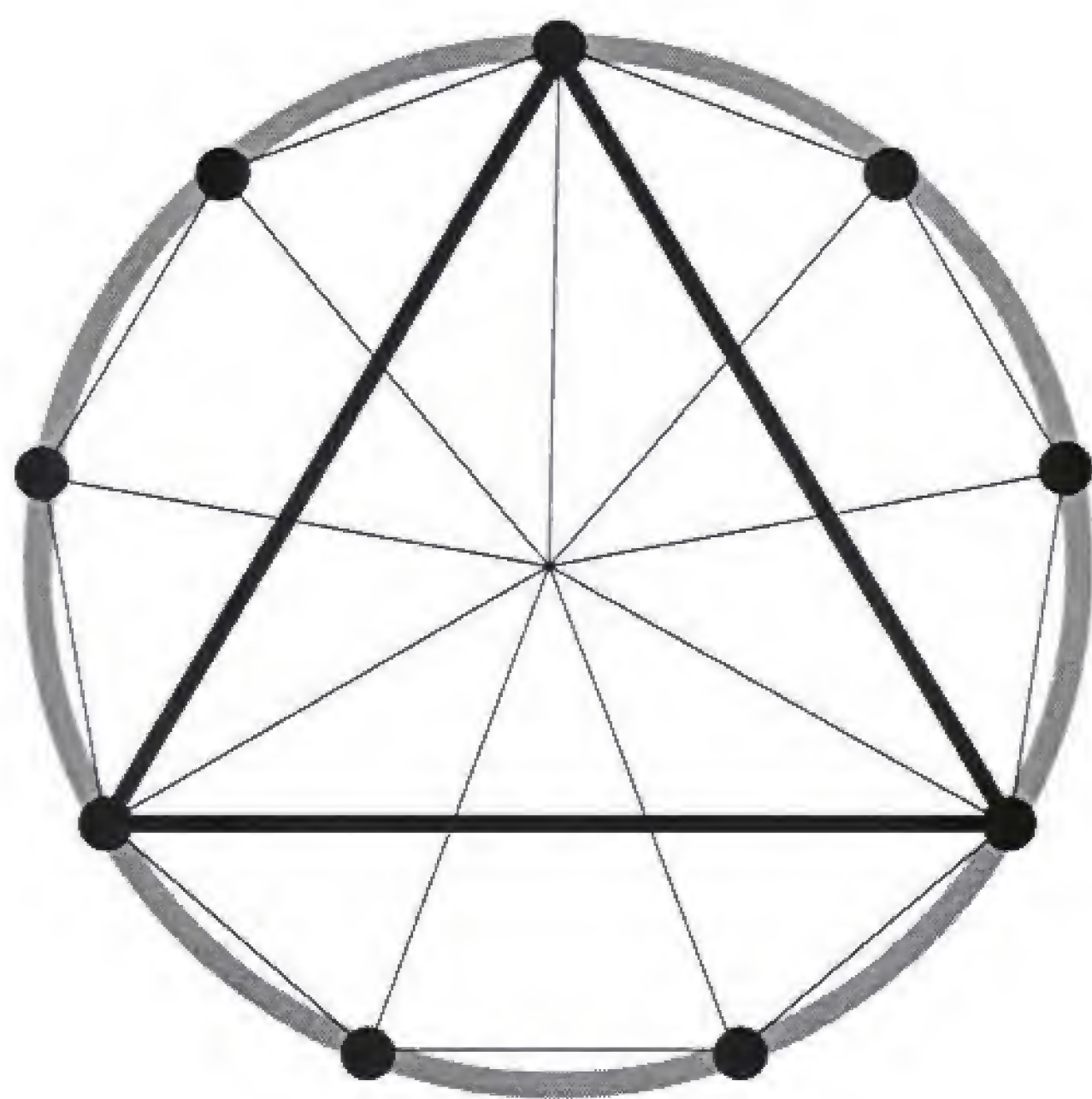
The Enneagram, or nine-sided figure, is the great teaching diagram that is the hallmark of the Gurdjieff system. It is especially valuable in demonstrating the principles of the **three food octaves** which constitute the essence of the alchemical transmutations that lead to Self-Realization. It contains within itself the Laws of Seven and of Three—as the **octave of process** and the **trinity of the three shocks** which drive the octave to completion.

The following series of diagrams demonstrate how the Enneagram is constructed, and the completion of the three food octaves which results in the final enlightenment of the individual.

To construct the Enneagram, first draw an **equilateral triangle** and then circumscribe it with a **circle**.



Next, we divide the circumference of the circle into nine equal parts. This can be conveniently done with a computer graphics program by using the polygon tool, setting it for nine sides in the star mode at maximum acuteness, and then aligning it with the circle to position the nine points.

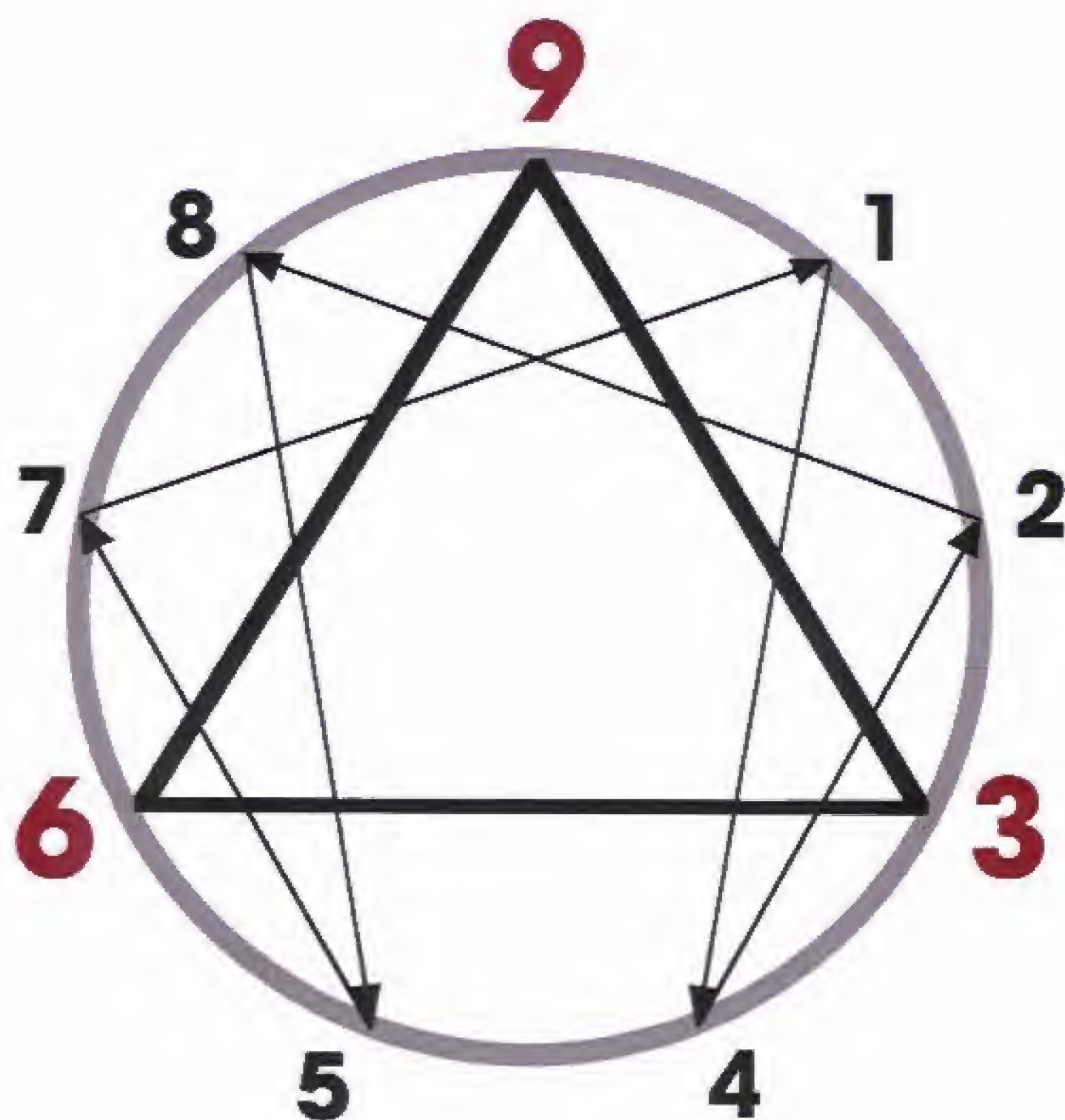


The basic Enneagram diagram is completed in the following steps. First, number the nine points along the circle from **1** to **9**, starting at the point just to the right of the apex (*top*) of the triangle. Next, calculate the fraction $1 \div 7$ to the 7th decimal place to give the number **0.1428571**, and then draw lines from the numbered points in the sequential order of this decimal fraction to complete a closed geometrical figure. Draw arrows at each point of this figure to indicate the direction of movement.

Notice that the numbers **3**, **6** and **9** which occur at the points of the triangle do not appear explicitly in the repeating sequence of numbers 142857 that make up the infinite series of the fraction $1 \div 7$, but the number 9 does appear implicitly in its occult sum: i.e., **$1+4+2+8+5+7 = 27$; $2+7 = 9$** .

Notice, also, that the numbers 3, 6 and 9 are internally symmetrical with one another in that their sums and products add up occultly to the number 9 or themselves, e.g., **$9 \times 6 = 54$, $5+4 = 9$; $9+6 = 15$, $1+5 = 6$; etc.**

$$1 \div 7 = 0.1428571 \dots$$



In the next step, we first set up the three food octaves, color-coding them black, red and green, respectively. Each octave will be described in the manner of the diatonic musical scale with halftone intervals—or a slowing-down—occurring between **mi** and **fa**, and between **si** and the **do** of the next octave. The rule is that the octave will stop at these intervals until the required shock is administered at the points of the triangle. The first food octave begins at **do 768** (*ordinary solid edible food*) at the apex of the triangle, proceeds with this food being liquefied in the stomach (**re 384**), and stops at **mi 192** at the point where insoluble proteins and starches have been digested to soluble polypeptides and polysaccharides by the action of the saliva and stomach enzymes (*of potency 192*).

$$1 \div 7 = 0.1428571 \dots$$

— *First Food Octave*
 — *Second Food Octave*
 — *Third Food Octave*

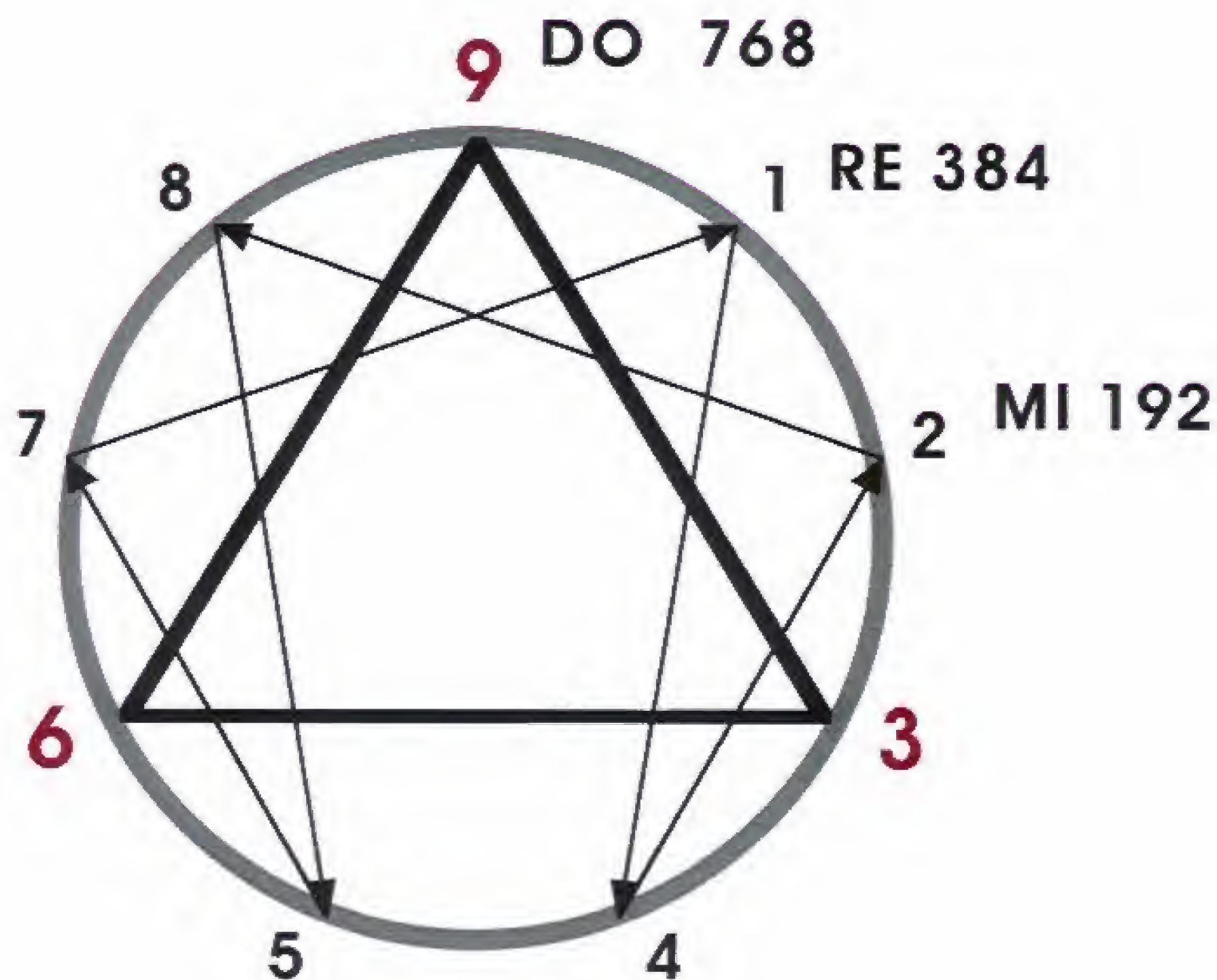
DO Start of 1st Octave
 RE
 MI

— First Interval

FA
 SOL
 LA
 SI

— Second Interval

DO Start of 2nd Octave



THE ENNEAGRAM AND THE FOOD OCTAVES

The First shock—**a Mechanical shock**—is administered as **do 192** (*the breathing in of air in ordinary respiration*), and this occurs at point **3** at the lower right corner of the triangle. This shock induces the first food octave (*black*) to complete itself up to **si 12** (*highest concrete "mind-stuff"*) as well as to begin a new octave—the second food octave (*red*)—at point **3**. This new octave will stop at **mi 48**, which together with **sol 48** of the first food octave, comprises the **food of raw impressions**—our alchemical base metal.

$$1 \div 7 = 0.1428571 \dots$$

— *First Food Octave*
 — *Second Food Octave*
 — *Third Food Octave*

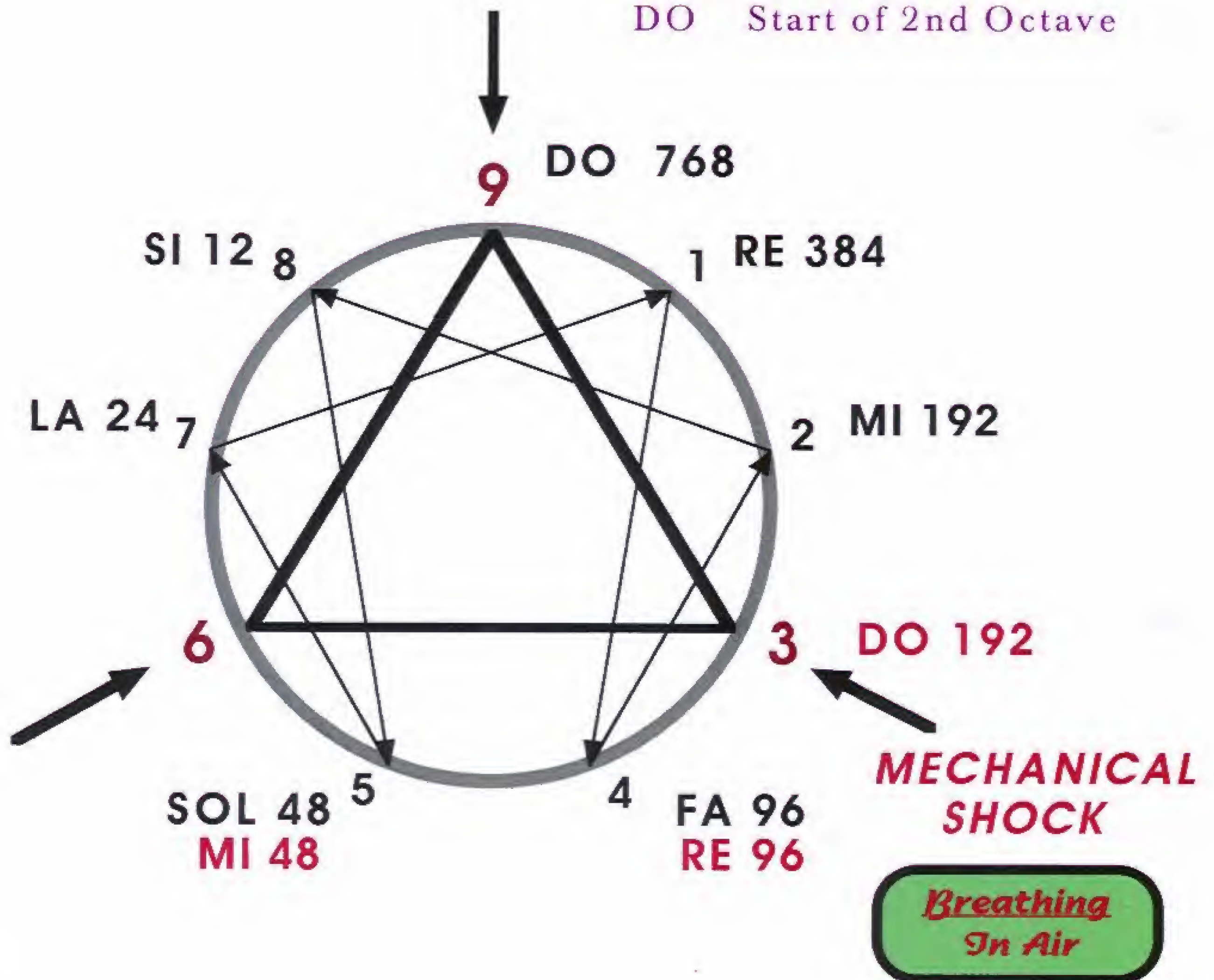
DO Start of 1st Octave
 RE
 MI

— First Interval

FA
 SOL
 LA
 SI

— Second Interval

DO Start of 2nd Octave



THE ENNEAGRAM AND THE FOOD OCTAVES

The second shock—**the first conscious shock**—is administered as **do 48** (the breathing of awareness in and out, or Self-remembering), and this occurs at point **6** at the lower left corner of the triangle. This shock induces the second food octave (*red*) to complete itself up to **la 6** (Abstract "*mind-stuff*"), which is as far as any octave can go at our level of being, as well as to begin a new octave—the third food octave (*green*)—at point **6**. This new octave will stop at **mi 12**, which together with **sol 12** and **si 12** of the first two food octaves, comprise the stuff of our highest concrete intellectual activity—our alchemical silver.

$$1 \div 7 = 0.1428571 \dots$$

— *First Food Octave*
 — *Second Food Octave*
 — *Third Food Octave*

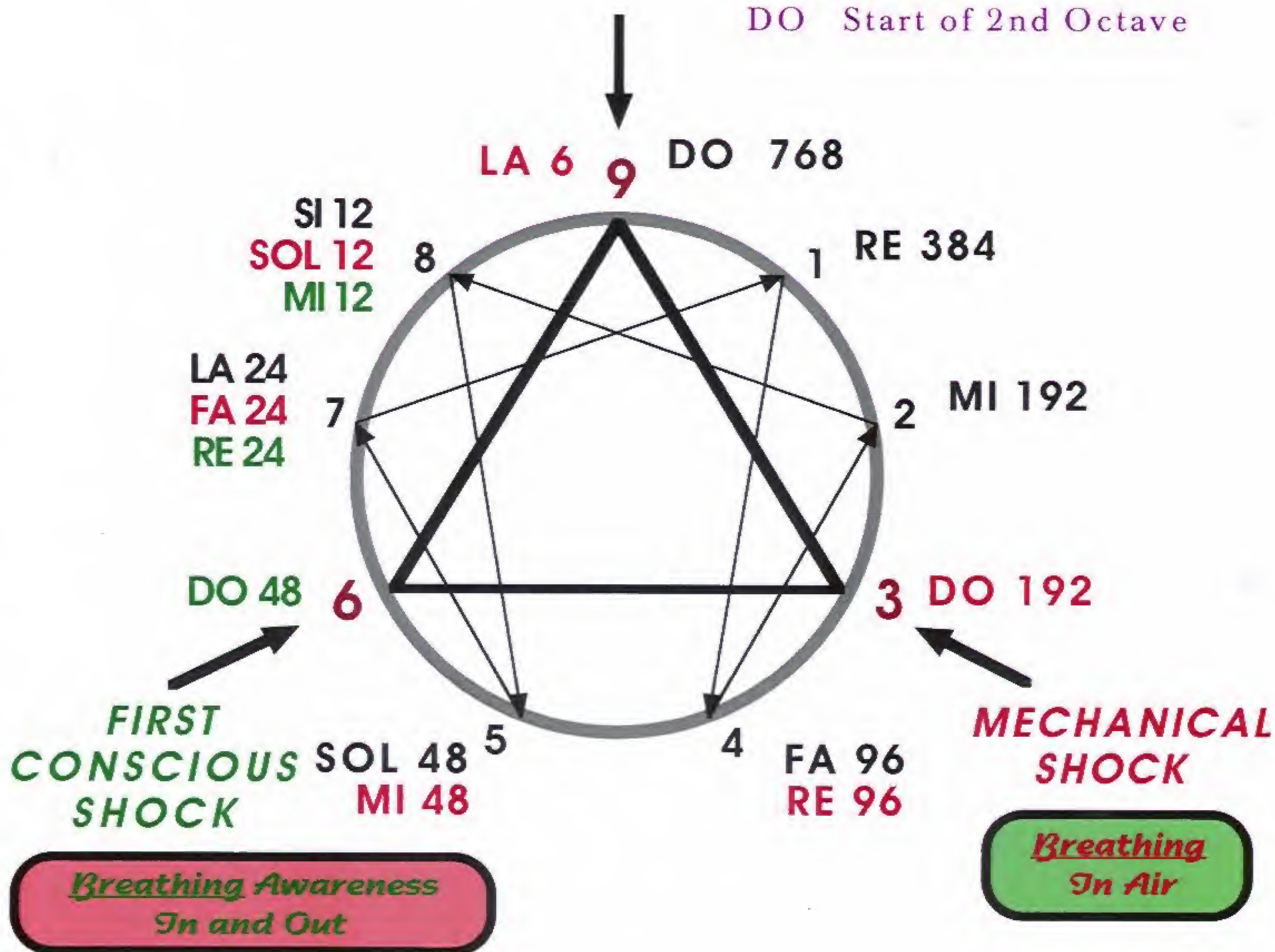
DO Start of 1st Octave
 RE
 MI

— First Interval

FA
 SOL
 LA
 SI

— Second Interval

DO Start of 2nd Octave

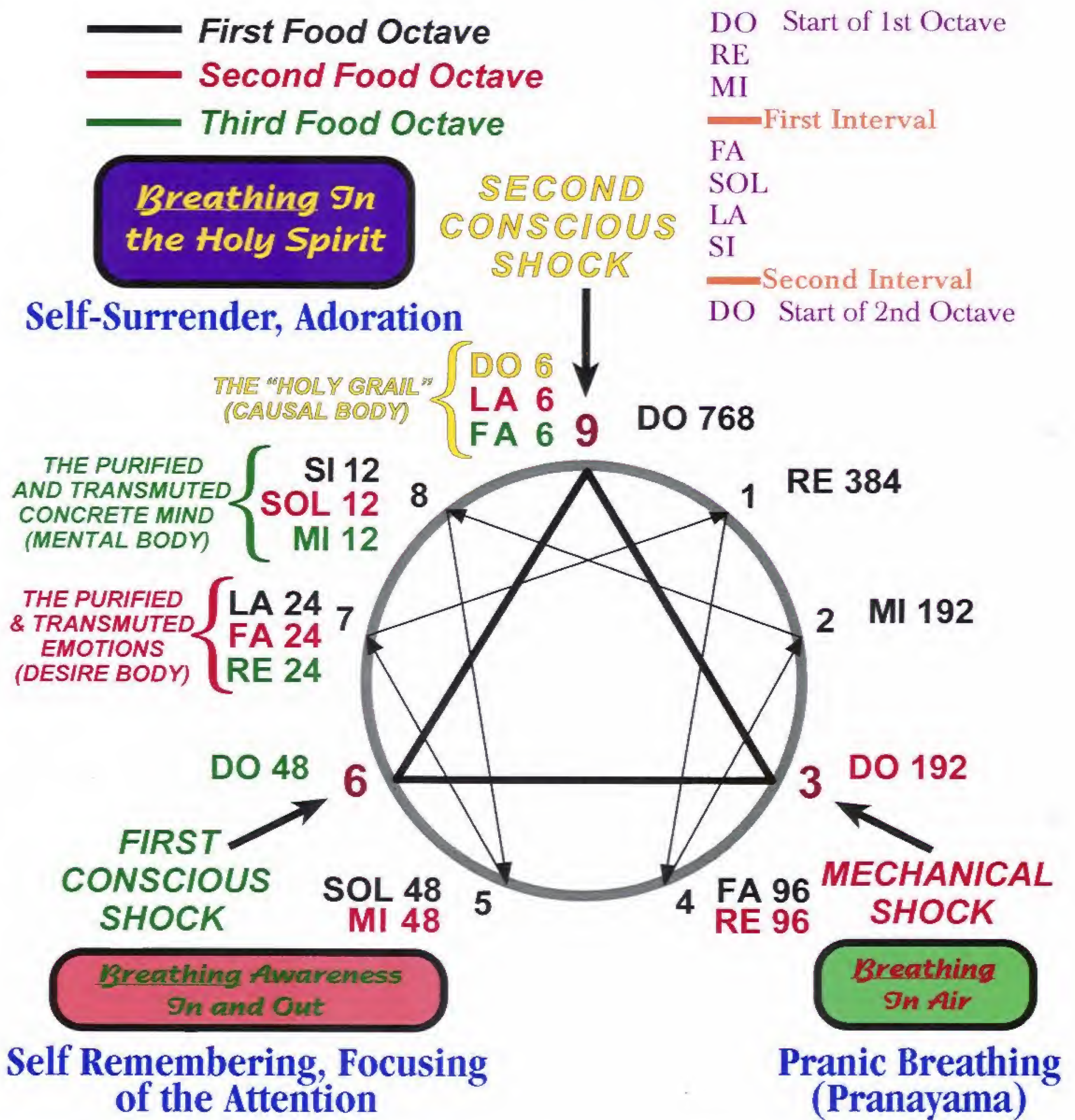


THE ENNEAGRAM AND THE FOOD OCTAVES

The third shock—***the second conscious shock***—is administered as **do 6** (the breathing in of the "Holy Spirit" or most potent enzyme that we can work with at our present level of being), which can best be described as a state of self-surrender to and adoration of Supreme Being, and this occurs at point **9** at the apex of the triangle—where we first began. This last shock induces the third food octave (*green*) to complete itself up to **fa 6**—as far as it or any other octave can go. This energy, together with **La 6** of the second food octave and **do 6** of the fourth octave of our new level of being reached at this culmination of our work on ourselves, comprise the stuff of the **causal body**—our alchemical gold, and in us, truly the Holy Grail.

Notice that the trinity of **si 12**, **sol 12** and **mi 12** constitutes the purified and transmuted concrete mind; and the trinity of **la 24**, **fa 24** and **re 24** constitutes the purified and transmuted emotional organization. Notice also that each shock involves a process of breathing.

$$1 \div 7 = 0.1428571 \dots$$



THE ENNEAGRAM AND THE FOOD OCTAVES

UNLESS A MAN BE REBORN OF WATER AND OF THE SPIRIT,
HE CANNOT ENTER THE KINGDOM OF HEAVEN

Part IV

***Consummatum Est! –
It (the Great Work) is Finished!***

***What might it be like to
realize one's Core SELF?***

GURDJIEFF SAID:

**“Behind personality is
real and permanent
‘I’; and behind real
and permanent ‘I’ is
GOD.”**

WHAT THE CORE SELF IS:

- It is the ultimate subjective in us—the *“silent witness behind” every objective construct, a pure unity.*

WHAT THE CORE SELF IS NOT:

- It is not any utterance.
- It is not any construct.
- It is not duality.
- It is not conflict.
- It is not attached to anything.
- It does not think or desire.
- It has no expectations.
- It has no purpose in and of itself.
- It is unknowable and indescribable.

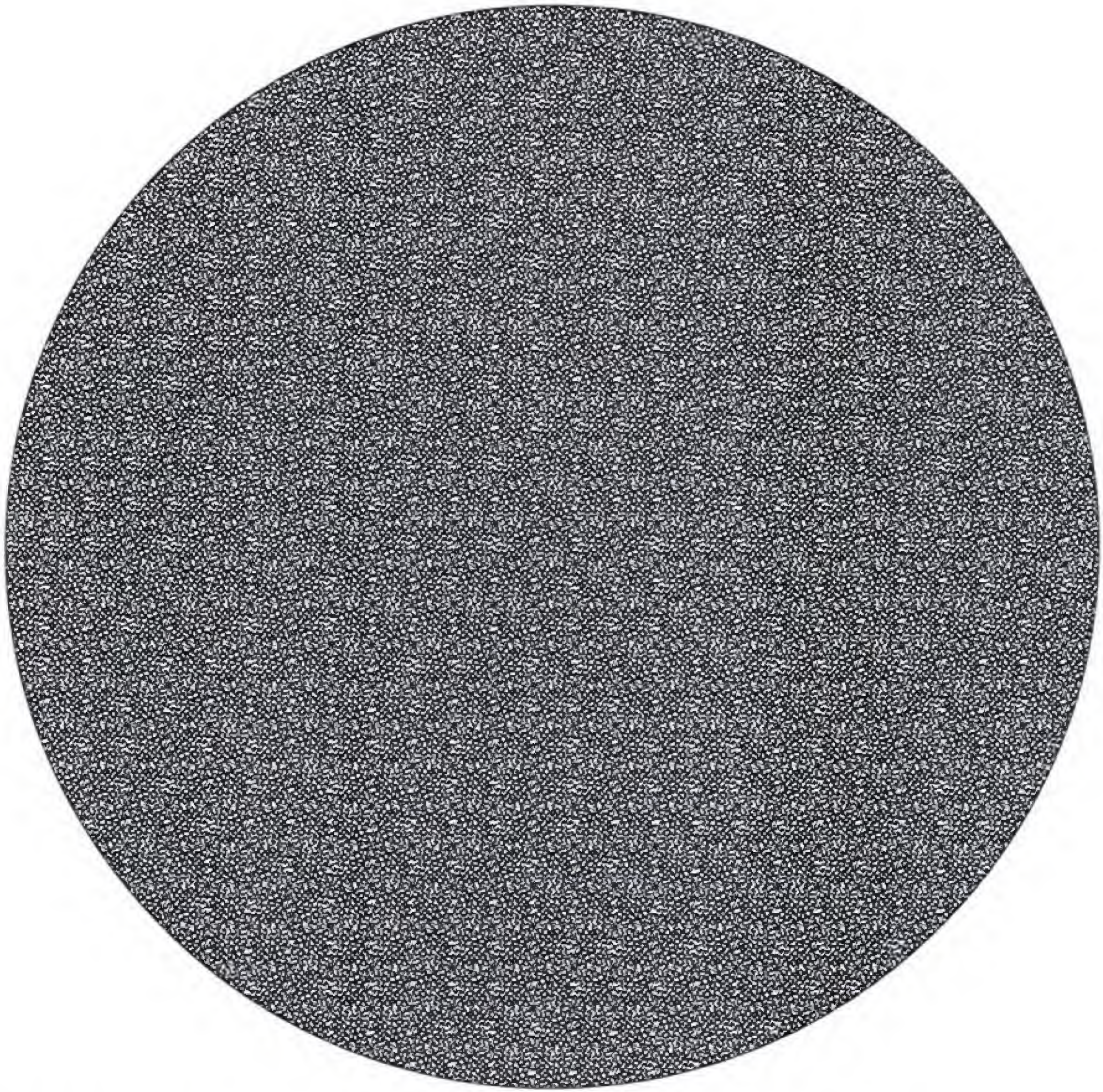
THE ROLLER COASTER OF LIFE



A "White-Knuckled" Joyride

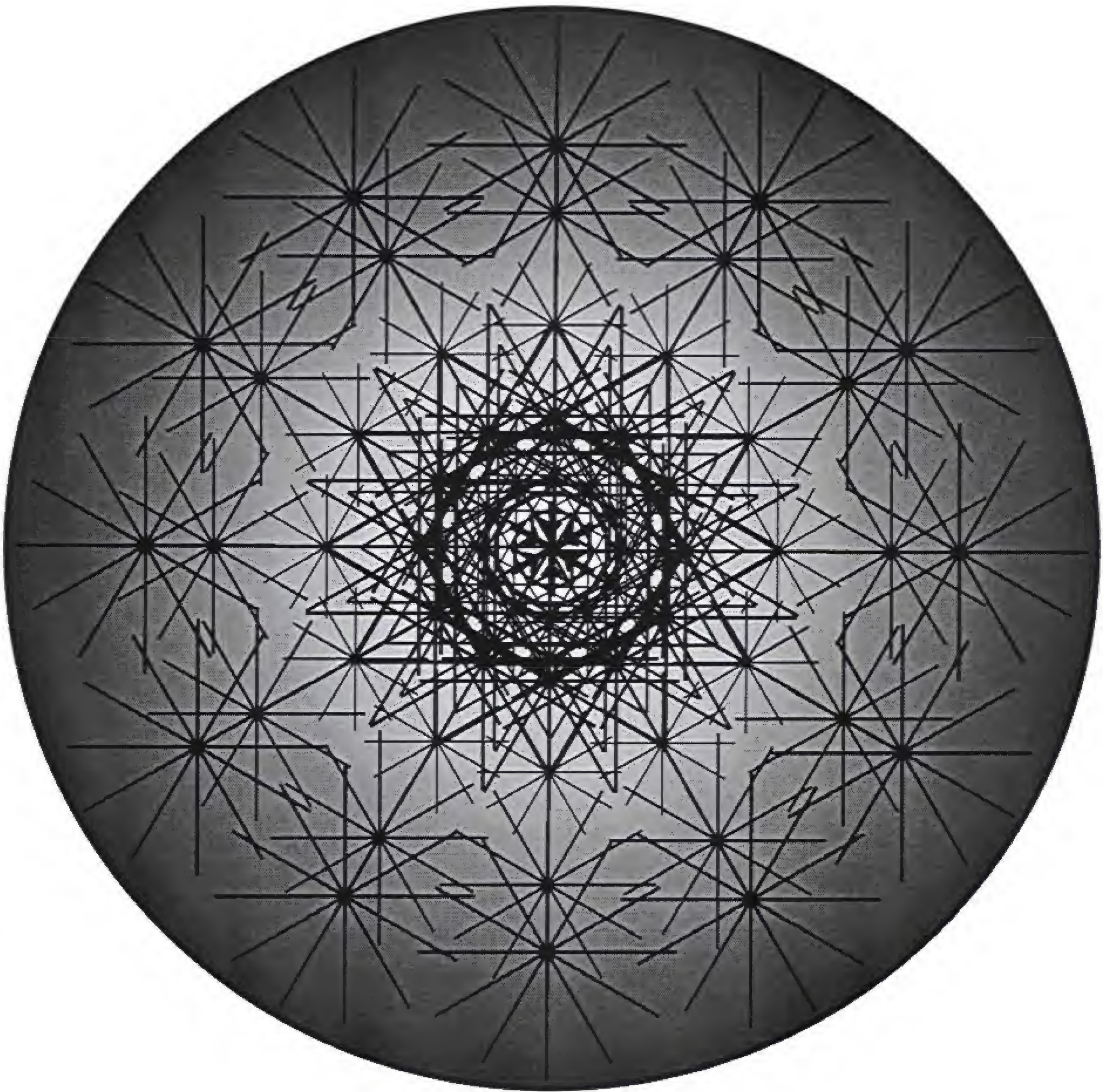
THE LIFTING OF THE VEIL

With the average person, more or less completely immersed in mundane life concerns, the inner light of real and permanent "I" is, for all practical purposes, totally veiled and obscured. The subtle vision of the higher centers which comprise the ***inner knower***—which alone is capable of seeing the REAL—are "asleep" in that individual. This man or woman has not yet opened himself or herself up to access these higher faculties, but instead, uses only the lower intellectual center—the mind which is the "slayer of the REAL."



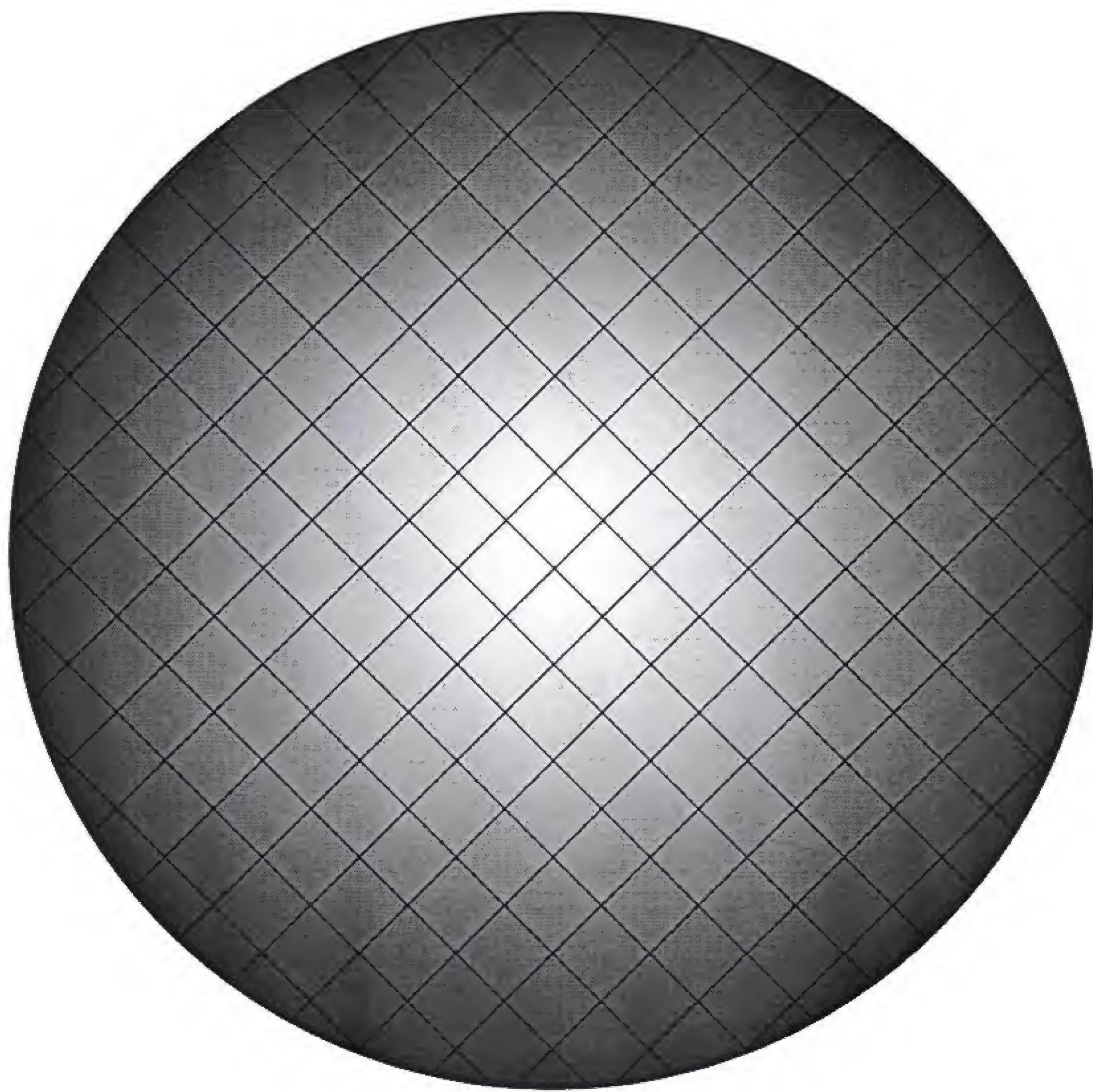
***The Inner Light is Totally
Obscured by the Veil of
Lower Mind and Emotions***

Further development and advancement of the intuitive faculty equips the understanding to perceive the core of the spiritual sun immersed in its own pure cosmic matrix or Mother Space.



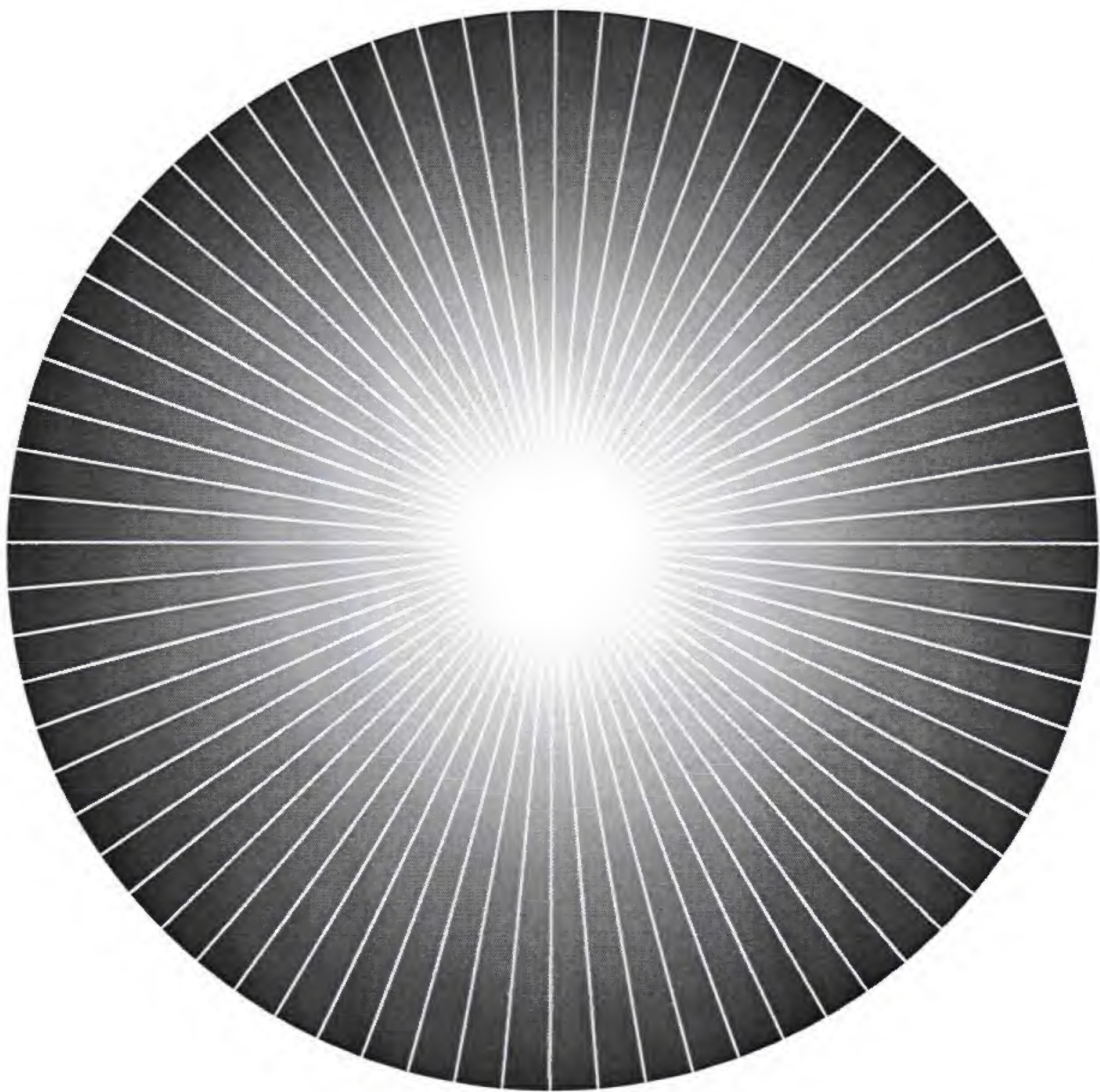
***The Existence of the Inner
Light Revealed but Still
Largely Obscured by
Mental Constructs***

With further opening up of the higher centers and the concomitant development of the intuitive faculty, the inner vision is now able to perceive the ***subtle spiritual sun*** hidden behind the brilliantly shining orb revealed at first sight. A thin veil, however, still obscures the exact nature of the spiritual sun.



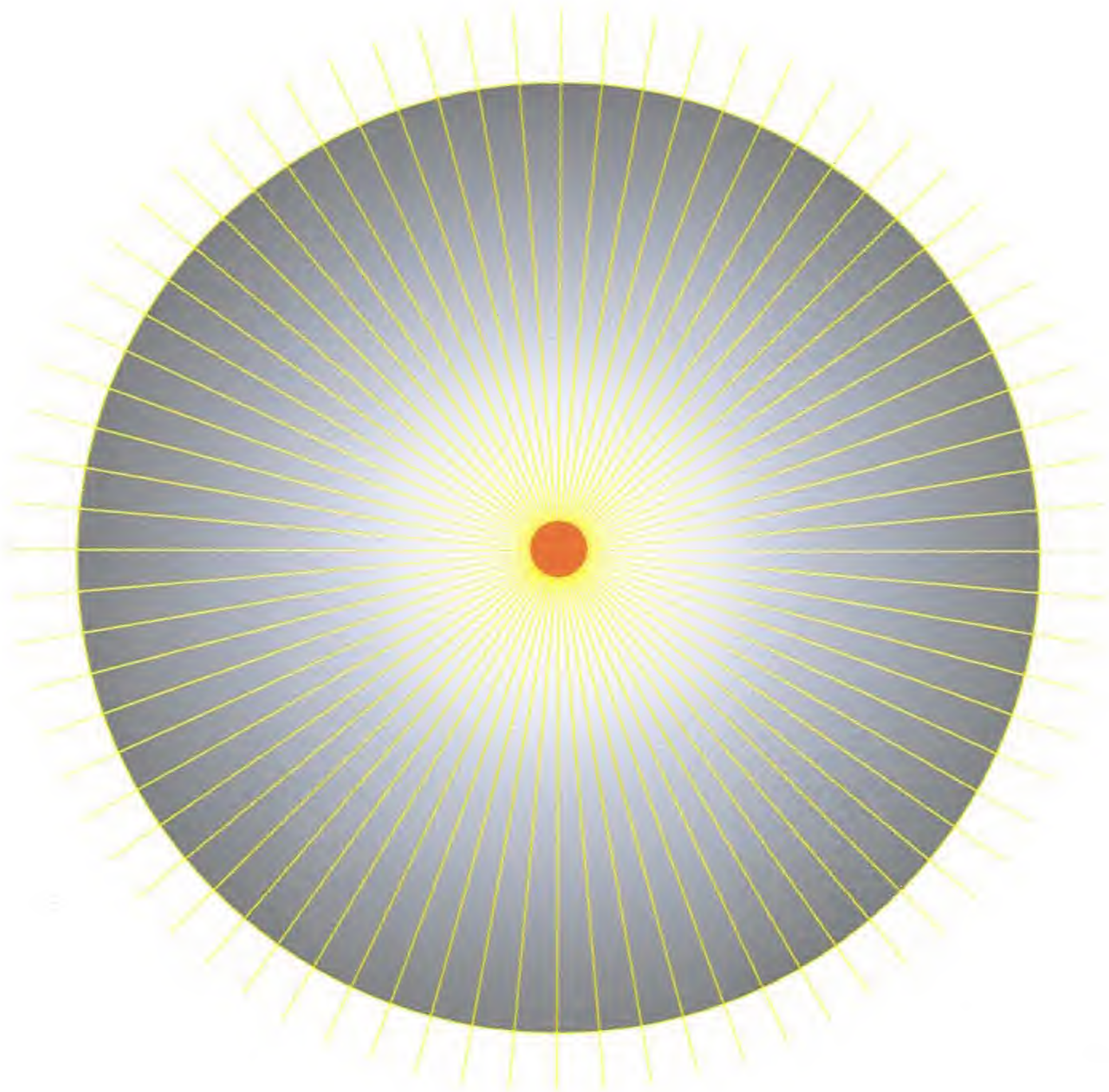
***The Uncluttered Mind Permits
a Further Lifting of the Veil
to Reveal a Focused Energy
Source of the Inner Light***

When the inner vision has become more accustomed to the brilliance of the inner light, the source of the latter can now be perceived as the outline of the glorious microcosmic sun which is the expression of the ***Human Monad***—the true core SELF and the home of real and permanent "I".



***The Full Brilliance of the Inner
Light When First Revealed is
Blinding to the Inner Vision***

With further advancement in the understanding, the individual now begins to free himself or herself of core attachments. This step forward completely lifts the veil of lower mind to reveal the inner light in its full brilliance—which at first is blinding to the inner vision.



*The Source of the Inner Light
is Perceived as the Outline
of the Microcosmic Sun*

With further work on oneself, continued study of the ancient wisdom teachings, and an increase in awareness—the mind is cleared of useless constructs (*much like a computer memory bank is purged of unneeded files*) and the understanding is enhanced and developed through the opening up of the intuitive capabilities of the higher centers of consciousness. The inner light is now perceived more as a focused energy source, although its total effulgence is still somewhat veiled and obscured by residual attachments.



***The Subtle Spiritual Sun is
Perceived by the Inner Vision,
but Its Exact Nature is
Thinly Veiled***

With the exposure of the person to a religious or mystical experience, or through the initial study of esoteric subjects, he or she is opened up to the existence of the inner light—which, however is still largely obscured by the individual's ***mind being cluttered*** with large numbers of related as well as unrelated mental constructs, notions and beliefs.



*The Inner Core of the
Spiritual Sun in Its Own
Cosmic Mother Space
is Revealed*

The final stage of Self-Realization is attained when the fully-matured understanding is able to perceive the inner microcosmic sun as a **lesser whole** which is part of a **greater whole** or macrocosm—which itself is part of a still-greater whole within an infinite hierarchy of cosmic scale of being.



*The Grand Hierarchy of
Cosmic Being is Finally
Revealed to the
Inner Vision*

Part V

Supplemental Reading

**Gurdjieff Quotations
and
Nicoll Commentaries**

GURDJIEFF QUOTATIONS

GURDJIEFF ON STATES OF CONSCIOUSNESS

(Taken from Maurice Nicoll in "Psychological Commentaries . . .")

"The **two higher states of consciousness** are inaccessible to Man, and although he may have flashes of these states, he is unable to understand them from the point of view of those states in which it is usual for him to be. The two usual, that is, the lowest states of consciousness, are first, sleep, that is a passive state in which Man spends a third, and very often half his life, and then the state in which men spend the other part of their lives, in which they walk the streets, write books, talk on large subjects, take part in politics, kill one another, which they regard as active, and call 'clear consciousness' or the 'waking state of consciousness.'

"The **third state of consciousness** is 'Self-Remembering' or Self-Consciousness, or Self-Awareness. It is usual to consider that we have this state of consciousness, or that we can have it if we want it. Our science and philosophy have overlooked the fact that we do not possess this state of consciousness and that we cannot create it in ourselves by desire or decision alone.

"The **fourth state of consciousness** is called the Objective State of Consciousness. In this state a man can see things as they are. Flashes of this state of consciousness also occur in Man. In the religions of all nations, there are indications of the possibility of a state of consciousness of this kind which is called 'Enlightenment' and various other names, but which cannot be described in words. But the only Right Way to Objective Consciousness is through the development of Self-Consciousness.

"If an ordinary man is artificially brought into a state of Objective Consciousness and afterwards brought back to his normal state, he will remember nothing, and he will think that for a time he had lost consciousness. But in the state of Self-Consciousness a man can have flashes of Objective Consciousness and remember them. The Fourth State of Consciousness in Man means an altogether different state of being, and it is the result of inner growth and of **long and difficult work on oneself**.

"But the Third State of Consciousness constitutes the natural right of Man as he is, and if a man does not possess it, it is only because of the wrong conditions of his life. At present this Third State occurs in Man only in the form of very rare flashes and it can be made more or less permanent in him **only by means of special training**.

"For most people, even for the educated and thinking people, the chief obstacle in the way of acquiring 'self-consciousness' consists in the fact that they think that they possess it—that they can 'do,' have 'will,' and a permanent and unchangeable 'I'. It is evident that a man will not be interested if you tell him that he can acquire by long and difficult work something that in his opinion he already has. On the contrary he will think either that you are mad or that you want to deceive him with a view to personal gain.

"The **two higher states of consciousness** are connected with the functioning of the two 'Higher Centers' in Man."

MASTERING THE ANIMAL

(From "Secret Talks with Mr. G." by I.D.H.H.B., Inc.)

"Information can be transmitted to anyone, but knowledge only to family, from father to son.

"The notes which fill in the 'mi-fa' and 'si-do' intervals do not exist on the same octave. To traverse the interval one must borrow from a different octave.

"The first interval occurs just as one enters the Work. It is the '**work wishing**'—to wish for something more than life. Dissatisfaction is the result of many years of immersion in life and the final realization that nothing offered in life is worth anything in itself.

"Work wishing must enter from another octave of influence. This is the first 'mi-fa' interval of the school. Here for new candidates there is only one percent **work wish** as contrasted to ninety-nine percent **personal wish**. Some people have at this stage only a whim, others a real necessity.

"If the work wish becomes activated, one can work regularly without outside help until the 'si-do' interval, at which time another outside shock must be provided in order for one to continue.

"The 'si-do' interval is that period of work on oneself in which one comes face to face with one's **chief feature**, or animal. During this moment of recognition it is necessary for the animal to become aware of your interest to make rapid progress past this point absolutely essential. If one remains passive the animal will emerge the victor.

"Once the animal is aware of your activities it is only a matter of a very short time before it will begin to struggle for its continued life without mercy and completely ruthlessly.

"When you and the animal come face to face it is like two adversaries seeing each other for the first time. Along with this shock of recognition there is for both of you a real smell of danger. When this occurs you must immediately begin to fight for your life, because you have at the most only three months before you master the animal or it becomes master.

"It can only be mastered if it does not know that it is being mastered. If it becomes aware of these intentional activities of yours, it will by all means remove itself from the source of irritation—which in this case is the school.

"There are schools which teach the animal to overcome essence. The pupils of such schools are highly imaginative in explaining to themselves and others the reasons for their self-love.

"The introduction of these ideas is sufficient to precipitate this struggle. Just hearing these ideas without acting upon them can bring one closer to the point of recognition.

"It is dangerous to arrive at the point-of-recognition when one is not prepared, does not have real techniques, and cannot get help and data for mastering the animal.

"To get the attention of the animal when one wishes to activate this struggle, one must summon the animal with knowledge. In the old sense conjure means 'with knowledge.'

"If one can converse with one's own animal, one can speak with any animal, for all two-brained and one-brained animal languages are the same. This is the real meaning of the story of St. Francis of Assisi who knew how to talk to the animal, and to master them with love. It is even possible to do this with wild animals eventually.

"To make the animal obey, one must begin with small things. The development of a special inner will starts in the moving center. If you know how to do in one center, it gives clues necessary for work in directing attention of all centers.

"The battle to master the animal is like angel and devil. What was once heaven for you and which said place you wished formerly to keep as quiet and calm as possible now becomes a field upon which a series of pitched battles ensues. This struggle is a function of being. It is not something one can decide to do or not to do.

"Compare this to a burglar locked inside a safe accompanied involuntarily by a bomb which is preset to explode at an unknown time. The bomb cannot be reached and the fuse and timer cannot be dismantled until he opens the safe. He does not know the combination of the safe but he has all his burglar's tools and knowledge of safes and locks. He must work quickly and effectively. At the same time he must not think even once of the possible consequences while working to release himself from this situation. If even for a moment he loses himself it could have been the crucial time he otherwise needed. Perhaps the margin of error is only one moment. In this case the bomb explodes and he is killed. Although he must work under extreme pressure, he must not allow tensions to interfere with his skills. This is exactly how you must work with the animal in order to master it. You must become in every respect a professional.

"Various factors in mastery of the animal become important where they were not important before. To begin with, one must be very cunning. In this way, one can exact promises from the animal in exchange for little things—but these little concessions must be harmless; and if possible, whimsical.

"For instance, one can allow the animal to 'go to the zoo for one day' in return for making a funny face in front of everyone. One must offer something harmless but interesting to the animal in exchange for something small the animal would not mind doing as a task to pay.

"If you cannot think immediately of a way for the animal to pay, you must not do this. Only with a definite exchange is this technique genuinely effective. This method is called bargaining factor.

"After the promise has been extracted the animal is given its reward. This is the reward factor. The animal should not be totally satisfied, but the reward must not be denied. The animal gets very angry and lashes back dangerously.

"In order to bargain with the animal, one must know very well what the animal wants.

"Any aid used in making bargains with the animal is called an as-
sisting factor. It may be Armagnac, cigarette, Turkish coffee. It takes
experience to be able to use assisting factors. One must get the animal
pleasantly tipsy ***without getting drunk oneself***.

"Study to find the vulnerability factor of the animal. However,
you must hide your own vulnerability.

"In bargaining with the animal, you must know when you are
able to say 'no' and when you are not. If you try to stop the animal and
you allow it to disobey, even one time, it will never obey you again. It
will not take you seriously. You must say 'no' only when you have will
to enforce 'no.' "

**MAURICE NICOLL
COMMENTARIES**

*From "Psychological Commentaries
on the Teaching of G. I. Gurdjieff
and P. D. Ouspensky"*

THE FIRST GREAT STAGE

"The first great stage of this Work (*of personal transformation*) is **to awaken out of sleep**. When that is strongly enough established a man knows what he has to sacrifice, what he has to die to, and he becomes able to sacrifice it, to die to it, and then **his rebirth begins**—that is, real transformation. But for a long time he is between two issues and then he must have great patience with himself and not expect to attain what he has not yet sufficiently paid for. We spoke once about patience as a very conscious thing which has nothing to do with resignation. When we cannot break through our bad states we must be patient with ourselves knowing the situation but being unable for the time being to do anything about it. We quoted the words of Christ which he spoke to his disciples when he was telling them what they would have to endure. He said: '**In your patience ye shall win your souls.**' (Luke XXI 19), which means your relationship to Real 'I'."

CHIEF FEATURE

"**The supreme effort of the Work lies in making effort against your Chief Feature**, whether you are digging in a field or listening to a meeting or cooking or traveling by train or are alone with yourself or surrounded by other people. The reason is that Chief Feature enters into the way you think, the way you relate yourself to others, it enters into your emotions and enters into your movements and the way you do your life-work as well as into your conceit and appetites and quarrels. But it is very difficult even to begin to catch glimpses of your Chief Feature and it is quite useless to speculate theoretically on what it is. I would advise you to think about what was said at the beginning of this paper—i.e., about **making intelligent effort based on self-observation**. I would ask you this question: Where through self-observation do you perceive that you avoid making certain kinds of effort? Where do you always get negative? At what point do you always identify? At what point do you find things intolerable? Or again, what do you feel is your right? What is owed to you before you can consent to do anything? We all have a favorable idea of ourselves, but when we are stirred up by what we think intolerable in external circumstances we soon realize that **we are very limited people** capable of only a little good-will and very little effort. You may be quite sure that your Chief Feature has something to do with all this. We have to make effort beyond this narrow limit in which we usually make effort. **G(urdjieff)** said that only extra effort counts and I fancy that each one of us should know now what extra effort is, whether intellectual, emotional, or physical. If we cannot get beyond our mechanical limitations, if we only remain in the narrow sphere of ourselves, **we have no chance of becoming No. 4 Man**—i.e., Balanced Man. We shall have no idea (*of*) what extra effort means. A man whose center of gravity is in the

moving Center would never for a moment think that he has to make intellectual effort and really think. He will not see where extra effort lies for him. And if he decides to make extra effort he will only dig longer in the field. But this is not intelligent effort which I now connect with extra effort."

MI 12

"If we could act consciously in every situation we would not internally consider. Internal considering sends us to sleep more than anything. It wastes energy. If we could externally consider only it would save energy. If we could act consciously in every situation we would create energy. To act consciously would mean to act without identifying. Identification leads to unconscious action. To act consciously in every situation would be to act without identification. To act without identification is one way to give oneself the First Conscious Shock. To give oneself the First Conscious Shock is to *create* energy. Two new energies are thereby formed in the human machine—the energy 24 at the early potential stage denoted by Re, and energy 12, at the note Mi. These two newly created energies appearing in the machine, by reason of the First Conscious Shock being given, strongly affect the working of the Emotional and Sex Centres respectively. The energies Fa 24 and Sol 12 are also created. You will notice that their octave position is not so potential as Re 24 and Mi 12, but they also influence the Emotional and Sex Centres, altering the quality of their working. The hydrogen Si 12, produced by the mechanical shock of breathing, by its position in the octave has the least potentiality for development—that is, for differentiation. It is old, so to speak, and more fixed. It has the least youth. The creation of these new energies, not present in mechanical and sensual-minded man, has to do with the ultimate transformation of the Sex Centre into the Higher Emotional Centre, and its very gradual withdrawing from the Instinctive Centre, the identifying, and the negative states and self emotions that characterize the working of Emotional Centre. All the three energies 12 can become Hydrogen 6 under the pulsations of the Second Conscious Shock which makes contact with the Higher Centre gradually possible. But for the Second Conscious Shock to begin to act in you Mi 12 must be present in sufficient amounts and retained at the wanted times. Here we miss much by sleep and habit. I mean we are not watching, not sensitive internally. There is a turning wheel of opportunities and some opportunity is not noticed when we are being helped. None of these conditions, of course, will be fulfilled if a person is chronically negative and identified or will not see insincerity—a bad fault—or follows appetite and self only and does not, in short, work. In that case, none of the special energy Mi 12 will be created; and the Work will not help. He will see nothing extraordinary in life; he will have no vision of the Work; he will not transform any impressions and will continue in the odours of the sensual mind and its dead worlds. *It is quite*

useless asking me questions about the Second Conscious Shock. I say to you only that it is impossible to understand anything about it until Mi 12 is present and stored enough in you. In brief, you must give yourself the First Conscious Shock before you can get to know the nature of the Second Conscious Shock, and get to know what it is and all about it in its many aspects, and so create Mi 12, and prevent it falling downwards to the sensual level, until it shews you the direction of the Second Conscious Shock. For, like Joseph, it can interpret Pharaoh's dreams. Now to remember yourself in endlessly different situations is good. Also to act more consciously, which can only begin with noticing mechanical reactions after they have taken place and remembering them and then acting differently, is very good work indeed. As was said, that would be giving or seeking to give oneself the First Conscious Shock. I have watched it being done. But people stay in their dreary outworn psychological clothes—in their old reactions—and cling to them. To remember oneself is surely not to remember these garments? By doing that, I fancy not a trace of the presence of Mi 12 will ever be found in you. That lovely youth will avoid you—like poison.

*"So we have to think about the First Conscious Shock and its primary importance in the Work, for without Mi 12 there is little change of being. I have said I speak only of the First Conscious Shock. In this connection I will add that people here must not be satisfied to remain as they are. There is far too much self-complacency or indifference. Consider carefully, if you are not, at bottom, satisfied with yourself as you are, and only would like another car. It is not necessary to point out that if you are satisfied any attempt at Self-Remembering that you make will go to make you still more satisfied with yourself as you are. The adoration of this mess called oneself is the commonest and most binding and limited religion. It is accompanied by often very funny rites. But it is inadvisable to make fun here. We explode, we flush, we pale, we are furious, and we never forgive. What a state we are all in without exception! Yet even so, it is possible to work, and to work afresh and often at the First Conscious Shock: and to discover it *for ourselves*, as we are at our particular stage. Our very violence indeed provides us with material for Self-Remembering. We surely cannot remain satisfied with ourselves after slowly perceiving these unstable foundations of our ramshackle being, which the least person in the Kingdom of Heaven could cause to blow up with a trifling remark. Yes, we sorely need to be born anew; and not of blood and flesh this time, but of Water and Spirit. That would mean another and quite new foundation: and so a New Man. The Work is all about this step."*

TIME-BODY

"In connection with a remark that the feeling of Eternity enters into Self-Remembering, and does not enter into self-observation, we can remind ourselves of some of the ideas on Time which are accessory to this teaching. There are three visible accessible dimensions

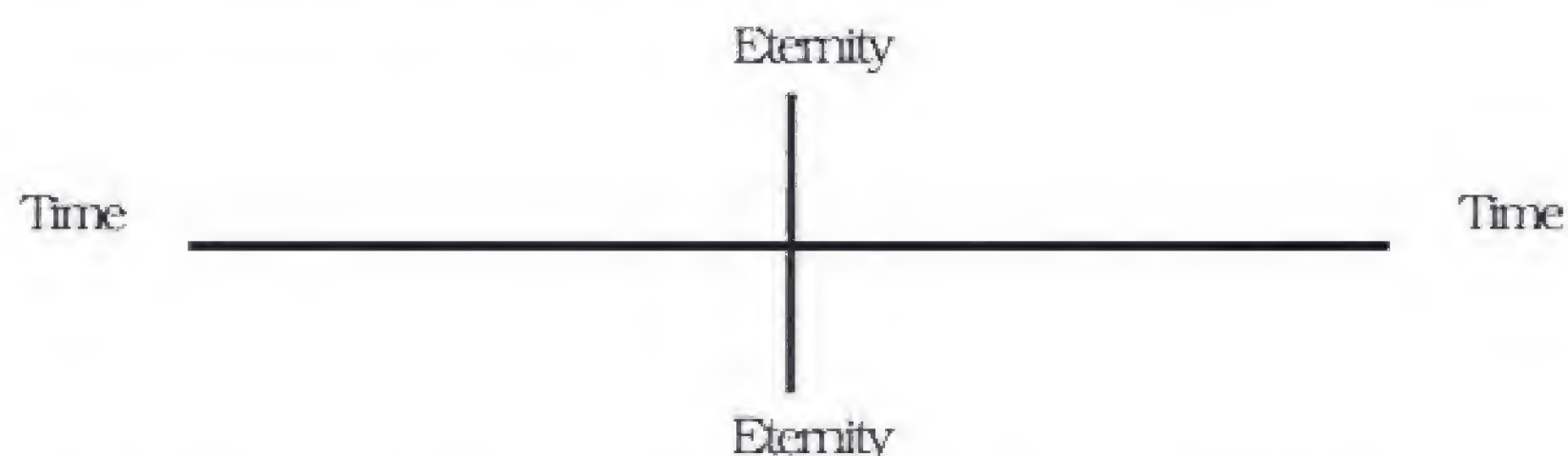
and three invisible and ordinarily inaccessible dimensions. From this point of view the real world is six-dimensional. Owing to our limited senses we know only a three-dimensional world moving in Time and this we take as the real world—that is, as reality, as all that is or can be. We base our thoughts on this visible three-dimensional world moving in Time. That is, our way of thinking is moulded on this reality which is evident to our limited senses. It is, however, necessary to change our way of thinking if any development in the level of Being or any increase of consciousness is the aim. This teaching, as it is so often emphasized, is to make us *think in a new way*. Let me here ask you: have you begun yet through contact with the ideas of this Work to think in a new way? For this to become possible the mind must be changed by new ideas, by means of which new, hitherto unused connections are opened. In this way new and wider realities of the mind appear beyond the given narrow realities of the senses, with a corresponding increase of consciousness. Briefly put, one is aware of more than one was, and this in many unusual directions. Not only is the general range and grasp of the mind increased, but the awareness of oneself. For instance, to be told that one is asleep and mechanical and that one does not know oneself are new ideas. When applied practically, through self-observation, these ideas open up many new connections in the mind—in fact, so much so that the whole conception and feeling of oneself begins to alter and a new self may become perceptible, hidden at some distance behind what we have up to now thought to be ourselves and the only possible form of ourselves. Let us take this point in connection with dimensions. The 4th dimension is that of Time. We do not see Time or ourselves in Time. We do not see the Time-Bodies of ourselves or of things. We think the past is dead. Our lives are living lines in living Time. Owing to our relation to Time, however, we see only a point in Time and then another and so on, and we call them present moments. Notice well that our five senses only work in the present moment, only register the present moment—not the past or the future. To see this clearly is the starting-point, in my opinion, of being able to understand something about dimensions beyond the senses. *Do you realize clearly that you can only see or handle or taste an apple in the present moment?* You cannot do so a moment ago or a moment hence—that is, in the past or in the future. So you are limited to this doubtful thing called the present moment, and all else we call past or future and regard as having no real existence. So we limit all possible existence to the present moment and imagine God exists only in it. This is called in this teaching, however, a cross-section of Time. Yet we are never in contact with this fleeting present moment to which we confine all existence. It is actual—yet it is doubtful—not to the senses but to consciousness. Our senses relate us to a present moment but our consciousness does not. We are not conscious in this present moment of the senses. It is too small and too quick to be properly conscious in. Our consciousness, working above sense, is a mingled confused thing, composed of past, present and anticipated future. By memory and by imagination we tend to live behind

or in front of the present moment and cannot crowd ourselves into it. So we are never really in the external world as registered by the senses. They render things as it were like a succession of photographs made to follow in moving rapid succession, like a film. Yet, strange to say, each present moment is eternal. The present moment is both in Time and in Eternity. It is the meeting-place of Time and Eternity. Eternity enters every present moment in moving Time, at right angles to it. That is why, sometimes, in a state of Self-Remembering—that is, in the 3rd State of Consciousness—we feel Eternity. That is also why some things in the past stand straight out of Time—often trivial things. This is because at any moment, into any quiet unremarkable ordinary moment, the dimension of Eternity enters and we may happen to become conscious of it.

"The relation of Time to Eternity is first represented by this diagram:



"The horizontal line represents Time—the 4th dimension. The vertical lines represent the 5th dimension entering every moment every part of Time at right angles. Or, more simply, Time and Eternity can be represented as the Cross.



"Man is both in Time and in Eternity. Eternity is vertical to Time—and this is the direction of Self-Remembering—the feeling of oneself *now*. Every now is eternal. To remember oneself the feeling of now must enter—I *here now*—I *myself now*—I distinct from past or future—the *nowness of myself*—I *now*. And if the act is successful you will know for yourself that Eternity is always in *now* and can be experienced as a different taste from Time. Notice that I do not speak any longer of the present moment registered by the senses, but of *now*, of this internal experience that Self-Remembering can actually give. Real 'I' is in Eternity—not in Time. Self-Remembering is out of Time and

Personality. It is not surprising that Self-Remembering can give a feeling utterly different from that given by our relation to hurrying, anxious Time. Essence, being eternal, has not the feelings of Personality which are of Time only. To think from Time gives no real feeling of oneself, or rather it gives a wrong feeling—our usual feeling of ourselves. This is our usual sense of ourselves. We can notice how incomplete it is. Why do people act as they do? Because they do not feel themselves rightly. We know already that the Work teaches that we were created as an experiment—as self-developing organisms—and therefore we can understand why we feel incomplete and why a man, moulded only by life—that is, having only his acquired Personality active—must always feel incomplete, unfinished, and so internally helpless. It is not the force of life which lies in Time that can make Personality passive—how could it, when it is the force that made it? Only another force coming from a different direction can make Personality passive and feed Essence—the eternal part of us. One can then begin to see that all esoteric teaching must have the quality of *Eternity* about it, and being so can develop Essence, which is eternal. Through all Time, through all the ages, esoteric teaching remains the same. It always says the same things. It always teaches the same things. It is above Time and change. It is Eternity in Time—and so it speaks always of eternal life.

“To return: the 4th dimension of Time contains all one's life. We experience it moment by moment. It runs very fast and is only halted by the feeling of *now*. Our life lying extended in this dimension, inaccessible to our senses, is all there—in this invisible dimension. For this reason everything we do now affects the *past* as well as the future of our life. One act of non-identifying now influences *your past as well as your future*. Your relation to people in the past will change, by work on yourself now. Not only will you change your own past, but possibly theirs. This is very difficult to grasp so I come back to the beginning of this paper where it was said that to change our Being and to increase consciousness we need new ideas beyond those given by the senses. It was said in so many words that as long as our thinking is based only on the evidence of the senses, the mind cannot think differently and new connections cannot be opened. You will say that the past is dead, over, finished—just because your senses do not register it. If they did, you would think differently, but as they do not, you will say that the idea of the past life actually existing is nonsense. That is what it is. It is 'nonsense,' for the external senses do not register it, since they can only register the moment of Time called the present. The higher dimensions are not realities of the external senses, but of the internal senses. For instance, my whole life can be internally seen in a certain state of consciousness. Why? Because it is there. Where? In Time. And my future? It is also there, in the dimension that we experience as Time through which we are moving. Then I am pre-destined? Yes and No, because there are many parallel lines of Time like telegraph wires and one can be on one or another according to one's inner state. If you enjoy your negative emotions you

will follow one line, and the lowest. To rise in a vertical movement one rises and follows another parallel line by non-identifying and by Self-Remembering—in short, by the Work, which enters Time at right angles and so is always vertically above you, whatever line you follow, and never in the future, for the future is in horizontal Time. One might speak of one's vertical future, however, as distinct from one's horizontal future. If Being develops, the direction is vertical. One will see one's life differently. Higher Being is above lower Being. At this moment you can go with 'I's below you or above you. You can spoil something silently in yourself or not. You can say something to yourself or not. It will all remain in the Time-Body, but on different levels, according to its quality. All the life is there—in the Time-Body. But by work now, things can be changed in the past and the Time-Body connected in a different way—as one might loop up bits of a long, flexible string and lengthen others. When we feel that all the past is there and living in the dimension of living Time, our sense of ourselves alters. Indeed, it alters very much, by our realizing first that passing Time cancels nothing and secondly that one can change things in the past now—not by useless sad regret, but by active work on ourselves. We are not connected with a dead past but with a living past. Every act of work vibrates through the whole Time-Body and alters things in it. I can act now on my past. I can change now my behaviour thirty years ago. Later on, we will speak of recurrence of re-entering our lives once more and finding perhaps that some things have been changed, so that we begin to awaken earlier."

FURTHER NOTE ON TIME-BODY

"In the previous paper it was said that the feeling of Eternity enters into Self-Remembering but not into self-observation. We observe ourselves in passing Time. We observe Personality which has been formed in passing Time by the action of life. We observe the different 'I's in it which have appeared at different periods of Time, chiefly through imitation. Essence is not of passing Time. It is not a temporal thing. In remembering oneself one does not remember the Personality but something prior to it that lies in the direction of Essence and can only be reached through it. To remember oneself in the Personality would be to strengthen it—to say "This is I" to it instead of "This is not I." If you say 'I' to the wrong thing you increase its power over you. You do not then separate from it. Life makes us identify with the Personality. It naturally makes us identify with what it has itself created in us. The Work is to make us cease to identify with what life has created in us and is now doing to us. To remember oneself, to summon up the purest, subtlest feeling of 'I' in connection with some prominent side of Personality would be to identify still more with what life has formed round Essence. It would be like washing paint off with paint. The purest, subtlest, most luminous and total feeling of 'I' lies behind the multiple feeling of Personality and its uproar of ambitions,

anxiety, violence and negativeness. Into this feeling of 'I' of which I speak the feeling of Eternity enters every moment of Time, but in a direction we can never find as long as we are identified wholly with the Personality. While the Personality is wholly active, the direction is closed. Personality directs us to Time—to passing Time—that is, Life. Diagrammatically, the dimension of Eternity enters the dimension of Time at right angles. As the feeling of Time increases by self-observation and we begin to take time-photographs of ourselves—that is, studies of 'I's over long periods—the hypnotism of the present moment registered by the senses becomes lessened. The "present" is no longer confined to the instant—but broadens gradually into all one's life, as consciousness expands. We begin, in fact, to understand living Time—that is, we begin to understand that our lives lie in the invisible dimension of Time and are not confined to the snapshots of Time that our senses register. The past is living in its own present—and is changing. How can it be changing? Through reaching our consciousness. Consciousness is light: light changes everything. Shut in the prison of the senses we disbelieve in dimensions other than those of space which the senses shew us. How, if we believe only in what we can see, can we ever develop? How can we touch centres that are supra-sensible? How can we undergo change of mind—the first step in the development that esotericism teaches as being a man's meaning? If you believe there is nothing behind the scenes of visible life and that Nature created itself, how can you remember yourself? If you believe you are your visible body and that you cease with it, how can you remember yourself? When this Work says Essence comes down from the Stars it says something that can alter your life. The source of Essence is vertical to Time. Our origin is not in Time—in the past. This is a strange idea. But it is an idea that is necessary. It changes the mind and this is the first thing necessary. We begin to think in a new way—and how much there is to think about in a new way—and reach back to, in one's life, and change. One can see one's life quite differently—but not if one does not understand that it is living and is affected by all we do now and understand now. New understanding is the most powerful force we can create in the Work. It comes from new ideas. This force of new understanding not only alters the future but it alters the past. The whole Time-Body of a person is connected, just as one end of a stick is connected with the other. Tap it anywhere and it vibrates through its length. But the Time-Body is not straight. It is a circle, not quite closed.

"This brings us to recurrence. The teaching is that if we do not 'work' on ourselves the life recurs *just as before*. Nothing is altered. Why? Because we have not altered anything in ourselves. What does it mean to alter something in oneself? It means a growth of Essence. If Essence grows it will not attract the same life in recurrence. In the Work by the term 'development' is meant a new growth of Essence. This can only take place by some manifestation of Personality ceasing to be active through the power of the Work. A man sees, through the light of the Work and his understanding of it, some negative manifesta-

tions of himself, let us say. By further observation he sees it more and more fully, extending through his life. Wishing to work on himself—that is, valuing the Work practically and not sentimentally—he begins to separate from it, in, so to speak, cold blood—deliberately. When he feels himself near the 'I's that lead into it, into this bad psychological place in himself, he does not identify with these negative 'I's in this place that always exists. If he finds that he is tending to get too close to them he remembers himself and when he feels the Work—that is, when he is in the presence of the Work-'I's—he recalls the observations he has made hitherto on this negative state and the moments of insight into it that he has had and what he has understood of the meaning of the Work and why he himself is working. In this way he strengthens his aim. He has given himself the First Conscious Shock and so created new hydrogens, new force. With this new force which he has created his power of not identifying is increased.

"Now work of this kind, which is against one or other manifestation of the Personality, produces the right conditions for the growth of Essence. A struggle must *necessarily* take place at every stage of this growth. If Personality wins then there is no growth. Personality and self-will absorb the force and remain active and Essence gets nothing and so remains passive. *So we must be tempted.* One prays not to be led into temptation but delivered from evil, from Personality. Here we must think individually. The struggle is between what is unreal and what is real. But in this struggle it is only the light of the Work—that is, the force and illumination coming from Conscious Man in the form of esoteric teaching, as is the Work we study—that can separate you from Personality. This force is counter to the force of life. It sets up war in the man. But otherwise Essence cannot become active. Life made and keeps Personality active. The Work is to make Personality passive by the methods of the 4th Way so that Essence can grow and eventually become stronger than Personality, so that a man is no longer worked from outside—from life. This means the emergence of a new man, a new woman. This is the development meant—not an increase of what you are but the emergence of another new person, by making what you *are now* passive, along those lines taught so clearly by the Work. If Essence grows *after* Personality has been formed, it will not attract the same life in recurrence. But unless a man has another light than that of the visible Sun he will not be able to make Personality passive. He will not understand what it means. If he meets some pseudo-teaching his efforts will only increase Personality and he will remain on the wheel of mechanical recurrence.

"You will understand therefore why it is said that a man with right Magnetic Centre is already at a far higher level of Being than others, however prominent, or scientific, and so on, who are without it and can only believe in their senses. The point of entry into esoteric teaching is the Magnetic Centre which can distinguish between things of life—that is, A influences—and things of Conscious Humanity—that is, B influences. Without this point of entry a man cannot separate himself from Personality because the force of life will hold him to it. The

development of Essence will then be impossible. The man lives and dies a seed, an acorn, and the Work says he can be eaten by pigs, a painful business. He forms a source of food for what is beneath the Earth. A man into whom knowledge from Higher Man has entered, who begins to understand and to realize what he is, and eventually sees his own nothingness, who begins to work, this man can make Personality passive. That is, the Work makes it passive if he is of use. In that man there will be a growth of Essence. He will not go round in the same circle of life. If the development of Essence becomes full, if the essential man grows to his full stature—he will no longer experience life at the level of this Earth. It is that level called the Sun that demands the life of Man as well as the Earth and Moon. The Sun demands the developed organism—Conscious Man. So Man was created a self-developing organism and given an Essence that came from the level of the Starry Galaxy."

THE RELATION OF MEMORY TO THE FOURTH DIMENSION

"Our memory is stored in rolls in centres. Impressions fall on rolls in centres. These are set turning by associations. When we are reminded of something it means that a roll has started turning in some part of a centre. Sometimes a roll just starts and stops again and we almost remember—a curious but common state. Sometimes more than one roll turns. When this happens the memory is much richer. When rolls are set turning simultaneously in three centres—let us say, in the Intellectual, the Emotional and the Instinctive Centres—the recollection has something of the quality of reality. But smell can almost turn the past into the present. The fine matters of smell touch the Fourth Dimension, of which we have recently been speaking.

"Now my memory, say, of Paris is stored in rolls in centres. The memory of it is different in each centre, for each centre has a separate kind of memory. The impressions stored in the Instinctive Centre recall, say, its food and wine or its comfortable beds. The impressions stored in the Emotional Centre recall, say, its beauty in early sunlight. The impressions stored in the Moving Centre recall, say, athletic feats in crossing Paris streets. The impressions stored in the Intellectual Centre recall, say, the bookstalls by the river or thoughts about Notre Dame, and so on. All these impressions and a million and one others stored in rolls in different centres form my memory of Paris. Sometimes a Paris roll is set going by some accidental association and a bit of Paris appears in consciousness for a moment and perhaps some other rolls turn a little and I have a dim sense of other bits of Paris. This machinery of rolls lies in the brain. The brain is a machine enclosed in a box. If we knew enough and could look into the box and into the machine within it with much finer senses, that we possess but do not use, we could see these rolls turning. If another knew how to

connect his machine with my machine he could know Paris through me and see what I saw. It would also be possible for him to observe an idea entering into my brain in one way and into another person's brain in a different way and he would then understand why we never agreed about anything and always remembered differently and were continually quarreling. The brain is a small machine with a very high storage capacity and millions of wires connecting different parts of it. It is much the same in everyone, but the connections used are different in different people. When you judge another person it is certain connections you judge used by him, that do not correspond with the connections used by you. So one realizes that one's past also lies not only in rolls in centres but in the connections acquired by upbringing between these millions of wires that are now habitually used—that is, the paths in the brain that we always walk along. Among millions of other possible paths, our past, then, is one form, one possibility, one pattern, and one set of streets in a vast town. Now you see what is meant when it is said in this teaching that Time for us is the fulfillment of one line of possibilities but that at every moment there are lines branching out in every direction and so infinite possibilities, and that Eternity is the fulfillment of all possibilities. You remember one definition that Christ gave of God—that with God all things are possible. God is not in Time but in Eternity, outside Time, having nothing to do with Time. That is why, in order to understand aright what is above us, we have to get rid of Time in our thoughts. We have to get away from Time altogether in order to reach a level of ourselves that is above us. Time and space prevent us from reaching a possible and actually existing higher level of ourselves. A man must be re-born out of Time and Space—for his mind, if awakened, can understand and reach to a higher dimensional world in which there is no Time and all is—not was. That is why we have to start with the realization that all our life lies living in the invisible 4th Dimension and that the past is living. The past is—not *was*—and so can be changed. *I can change my past by working on myself now.* You can change the past as well as the future now if you remember yourself and cease identifying with a typical path that you usually follow as, say, in judging others. So what we do now in order to gain new knowledge so as to understand how to think in a new way—by making new connections, for that is the start of all change of Being—is truly important. Among other things you begin to think in a new way if you think of passing time as an illusion. What is the reason of this illusion? One reason is due to these rolls in centres of which we were speaking, apart from what was said earlier. When they turn they give the sensation of the past, of what *was*, and so we think of the past as non-existent, dead, and irremediable, and from that derive an entirely wrong feeling of ourselves—yes, from that and a hundred other things. Rolls are necessary—otherwise we would have no memory. But memory is not new meaning, new inspiration. It is not the same as consciousness in the 4th Dimension which is sometimes experienced when the carbon dioxide in the blood reaches a certain concentration. Then there can be direct access to the 4th Di-

mension of Time. A certain kind of breathing can result in this. It is then like going to Paris, instead of remembering about it. Paris, is, not was. If you could see rightly into a person's brain, you could see, say, an illness coming. The brain is strung on to Time like a ring sliding along a rope. It is a machine passing through Time—through one of the possible lines of Time—and there is left in it a slight deposit on these rolls. This is memory. Memory is slight. We remember very little. We mix-remember or forget nearly everything. But in the 4th Dimension itself, apart from memory, all our life stands just as it was in every detail of thought, feeling, sensation, movement, perception and action. At death all the life together—the entirety of the life—forms a certain kind of food and according to its quality it is absorbed either by what lies below the Earth in scale of creation—namely, the Moon—or by a higher level—namely, the Sun. So we are not our bodies, but all that is laid down in our lives apart from memory. We are our total lives from birth to death. This is our Time-Body. It is all present, all there; and if I work on myself now, observe myself, see where I am identified, see what accounts I am making against others, how I justify myself and forgive no one, how I think only how others are wrong, how I judge people mechanically without seeing into their lives or seeing how self-satisfied and complacent I am, how I am not at all what I imagine—in fact, if I begin to work on myself from the esoteric ideas of this Work which seek to transform us, then I may be able to change my Time-Body by getting on to another level of Time, on to another line where everything in the past is altered—so that when I re-enter my life at the moment of birth I find things are different and even remember my previous recurrence, possessed perhaps of a strange feeling of familiarity—of having been there before. This is because when real memory is opened, at death, when the book of our life is opened—not only what others did is recorded, but your own smugness, your own meritoriousness, your own cruelties and dislikes, what you did, what you felt, and thought, are also recorded. This is too strong medicine to bear, save by long, sincere, uncritical self-observation. So instead of such a powerful degree of direct consciousness we are mercifully given memory on rolls and are not allowed to have access to real memory, which only Conscious Man can bear and has. We, as mechanical people, groping in the dark, could not bear such an intense light. Gradually, however, by work on oneself, this range of consciousness increases, and with it our Personalities begin to lose power—and Essence begins to develop.

“You can catch perhaps a glimpse of what I am speaking of—namely, how little we can trust to the memory deposits on rolls in centres. If people only realized that what they call absolutely certain memory is not certain and that, in fact, they cannot trust memory on rolls in centres and that what they are sure happened did not happen as they remember—it would lead to a freeing of themselves from the brain-machinery and as a result a loosening of everything in them and a new feeling of themselves. This Work, from many different angles of approach, is to free a man, a woman, from their habitual, rigid, set

feeling of themselves, and eventually create a new sense of 'I', a new feeling of oneself. How many evil accounts against others, how many bitter grievances, are kept alive against others on the basis of this faulty memory on rolls, which, if we could experience real contact with the Time-Dimension, would utterly vanish. But few are yet prepared enough by the Work to begin to see and bear what really happened. If we had real memory we could never have negative emotions against others. But as we are we have to begin the other way round—that is, to notice and separate from our negative emotions. This is called 'preparation of lower centres for the reception of higher centres.' Higher centres work in higher dimensions. They embrace the whole life."

NUMBER 4 MAN IN RECURRENCE

WORK-IDEA

- (1) A man must be a Number 4 Man before he can become a Conscious Man.
- (2) Everything repeats: everything recurs.

COMMENTARY

"A Number 4 Man in the Work is called a Balanced Man. Life does not produce him. It is only through work on himself that he can reach the state of Number 4 Man. If he dies as Number 4 Man, in recurrence, he will have to do it all over again—but, as Mr. Ouspensky taught, it will be easier for him and it will all begin earlier, so that he will have more time.

"We are taught that there are seven categories of Man. Number 1, Number 2 and Number 3 are mechanical. Each is characterized by having its centre of gravity only in one of the three centres—that is, Number 1 Man's psychology is that belonging to Instinctive-Moving Centre, Number 2 Man's psychology belongs to Emotional Centre, and Number 3 Man's psychology to Intellectual Centre. These three sorts of people form the Circle of Mechanical Humanity. They are all incomplete. They can never understand each other. To reach his full possible conscious development, a man must first "balance his centres"—that is, become Balanced Man. He must be able to employ all his centres, not only one. This is a very important—no, a tremendous—idea. Here, for example, is a man who is always counting, adding up, or recording, and making everything as exact as possible. He gains his sense of himself from his careful exactness. He is not much interested in nature or art or reading or, in fact, anything else. We have, therefore, a picture of a man who is one-sided, whose real life is confined to the activities of a small part of his centres. Psychologically his problem is to inhabit other centres—other rooms—in the big three-storey building that is himself. Understand that it is not that one cen-

tre is lower or worse than another. All are necessary—top, middle and lower storey. Each contains marvelous machines, marvelous radios. Now a one-sided man can become easily ill psychologically because he is so *unbalanced* in the Work-sense. He wears himself out by living in so small a part. To ordinary understanding a man who always says and does the same thing is regarded as steady and reliable, and so a Balanced Man. But in a situation foreign to him, he will find himself distressed and incapable. Or he cannot think about ideas to which he is not accustomed. In short, underneath his façade, he is rather helpless, once life changes a little. As long as life remains much the same, he appears reliable and balanced. Yes, life balances him, as it does most of us. Life gives us a mechanical balance. But this does not mean we have any real conscious balance in ourselves. If we could use all centres in the three-storey house equally and used each one for the right situation, then we would become flexible to life. It is in this flexibility that the idea of *balance* lies and so of Number 4 Man. Regard a man crossing a tight-rope. Is he rigid, always the same? On the contrary, he is continually altering his position and indeed this ordinarily is called *balancing*. So Balanced Man, in the Work-sense, or Number 4 Man, if you were to meet him, might seem strange and contradictory to your view of a balanced man as a rigid man always the same, who always behaves in the same way and always repeats the same things, and so, from your way of thinking, is a reliable man. Do you see what is meant? Do you see how the Work uses its words in a special manner, which does not correspond with their ordinary usage?

Our Aim is to Become Number 4 Man

"Now, in making a Work-aim, try to observe what functions need development in you. You cannot approach balance if centres are undeveloped. Undeveloped centres, undeveloped parts of centres, like uninhabited rooms in yourself are, so to speak, blank spaces in you. What functions do you notice that you lack? Can you express your thoughts? Can you formulate, for instance? Are you very ignorant? Well, try to do something about it. It is not what you can do, ordinarily speaking, but what you cannot do that require to be developed. Can you use your hands? Well, if not, you must learn to do so. Do you understand anything about art? Well, begin to try. Have you read anything? Well, start. There is no manifestation in culture that is not the expression of the activity of one centre or another. To think one can develop and grow in understanding without knowing something of what can be known—is not this rather a silly idea—this expecting something for nothing? Suppose everyone were annihilated save you? Could you hand much on to another new creation of mankind? Could you descend as a teacher among them? Mr. Ouspensky once said to me: 'In the Fourth Way you must know something of everything known.'

"An unused function, which signifies an unused part of a centre, remains outside one's consciousness. Since the Work aims at in-

creasing consciousness, a narrow, small, one-sided man or woman, living, so to speak, in one small room of their large three-storey being, will not be able to develop. They will live and die undeveloped, even if they have made a million by small transactions. And since they have changed nothing in themselves, their lives will recur as before. Not only so, but each recurrence may be on a worse level.

At what Level does a Man cease to Recur?

"To escape recurrence, a man must reach the level of Number 5 Man—that is, the outer circle of the Conscious Circle of Humanity. The Conscious Circle of Humanity is composed of Number 5, Number 6 and Number 7 Man, who *need* not recur. But to reach this freedom a man must *first* become Number 4 Man. What can this mean? Well, he must be able to see things with different centres and not only from some narrow, acquired attitude, so that where he saw only one thing formerly and judged it violently from his notions of good and bad, he sees many things. As regards himself, he no longer sees himself as good and others who do not agree as bad. He no longer sees and values himself, as he once did, but sees himself from many sides and accepts his contradictions. He no longer takes his being for granted but has become conscious of so many things in his being which were in darkness to him before and which he blamed others for, that he no longer judges from one harsh intractable angle nor is he continually putting people, even those he loves, in prison. Everything broadens and becomes much wider, clearer, and so less and less violent in him. Harmony, balance, begins to replace the tensions of the opposites that existed before. Life then becomes his teacher because the conscious assimilation of impressions on the broader consciousness has replaced the mechanical reactions to them that formerly governed him. He is objective to himself. He can see his mechanical reactions as not him and feel himself as distinct from them—as if they were going on below him. All this brings him closer and closer to his real self, his Real I, which is in the centre of his being and contains no opposites and can hear Higher Centres. So the Work teaches: 'Observe yourselves uncritically and become more and more conscious of what is in your being and so become more and more objective to yourselves.' As you know already, this will gradually dissolve the Imaginary 'I', the False 'I', the False Personality, that one has hitherto taken as oneself—in my case, Nicoll—and has nothing to do with the true centre of gravity of yourself called Real I. Yet even if this process of inner development through increase of consciousness and seeing together both sides of the pendulum of opposites has brought a man approximately to the category of Number 4 Man, yet he will recur at death and birth. He will return to his part of Time—to his personal Time-line and re-traverse it—but, differently. He will be born again in the same year—for Time is unseen, living Space, a living dimension—but he will *remember* earlier, if he has practiced Self-Remembering. So it is said: 'If you become conscious now of something about yourself and accept it, you

will remember it earlier next time.' That is, every moment of realization now, in self-work, not only affects the future but can alter the past, so, re-traversing one's bit of Time, one is warned by oneself last time.

"In discussing the idea of recurrence, in connection with the conception of a six-dimensional world, composed first of the three visible dimensions of Space and the (to us) invisible fourth dimension of the world that we experience as Time, Mr. Ouspensky said that the possibility of change begins only with the possibility of remembering yourself now. He said: 'In this sense the idea of recurrence is not necessary.' At that time, when I heard this, I thought that the idea of the repetition, the recurrence, of everything, would make one's Self-Remembering stronger—and I no longer think it but know it. From daily experience in the daily recurrence in which you all are now, you know that if you repeat a thing it will repeat and master you eventually, so that you cannot change it. Mr. Ouspensky talked at that time about how so many things prove we have lived before—that our lives are results of recurrences. Take the sudden genius exhibited in small children—say, for music. About Number 4 Man he said, in answer to a question as to whether Number 4 Man recurs as Number 4 Man: 'No. Only Number 5 Man can recur as Number 5. Number 4 Man has to make himself again, only it will be easier or earlier.' He added: 'A Conscious Man need not recur—that is, return to the same place in Time. He may re-incarnate—that is, go back and be born in another part of historical Time where he can prevent things from going as they did.' "

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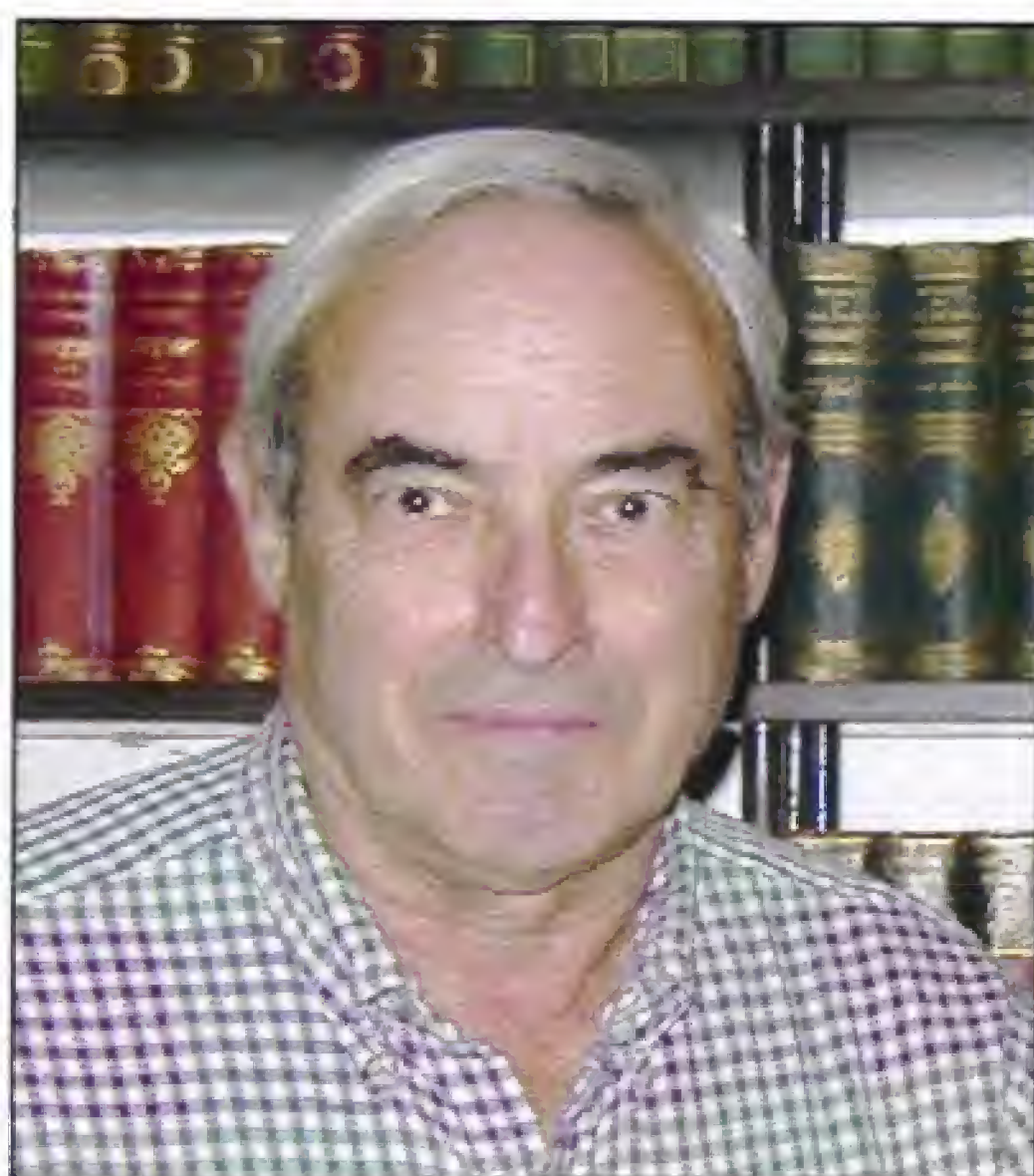
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Bruce Fisher had been a professional chemist for 40 years, having worked in both industry and government. He received a doctorate in organic chemistry from Massachusetts Institute of Technology in 1957. His work has included the development of an improved artificial kidney dialysis membrane, as well as several new types of synthetic polymers, for which he has received a number of patents. He retired in April 1995 to devote full time to teaching, lecturing and writing on philosophical and metaphysical topics.

Dr. Fisher has been a student of the Ancient Wisdom Teachings for 30 years, and has the unique ability to integrate both Eastern and Western occultism and mysticism with modern scientific views. He was for five years a regular lecturer at the Philosophical Research Society in Los Angeles, California. He and his wife, Suzanne, who is also a teacher and student of philosophy and metaphysics, reside in Prescott, Arizona.

"The two higher states of consciousness are inaccessible to Man, and although he may have flashes of these states, he is unable to understand them from the point of view of those states in which it is usual for him to be. The two usual, that is, the lowest states of consciousness, are first, sleep, that is a passive state in which Man spends a third, and very often half his life, and then the state in which men spend the other part of their lives, in which they walk the streets, write books, talk on large subjects, take part in politics, kill one another, which they regard as active, and call 'clear consciousness' or the 'waking state of consciousness.'

"The third state of consciousness is 'Self-Remembering' or Self-Consciousness, or Self-Awareness. It is usual to consider that we have this state of consciousness, or that we can have it if we want it. Our science and philosophy have overlooked the fact that we do not possess this state of consciousness and that we cannot create it in ourselves by desire or decision alone.

"The fourth state of consciousness is called the Objective State of Consciousness. In this state a man can see things as they are. Flashes of this state of consciousness also occur in Man. In the religions of all nations, there are indications of the possibility of a state of consciousness of this kind which is called 'Enlightenment' and various other names, but which cannot be described in words. But the only Right Way to Objective Consciousness is through the development of Self-Consciousness."

G. I. Gurdjieff on States of Consciousness

